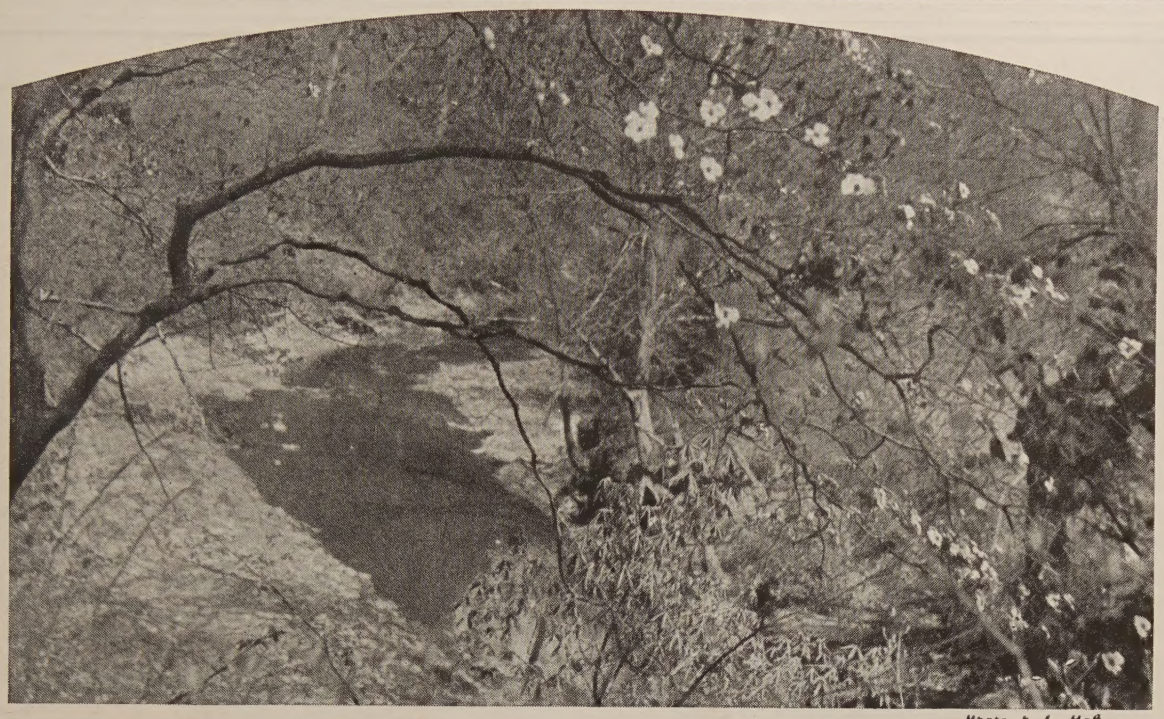

Photo, L. C. Hoff

"Hail Bounteous May!"

International Journal of Religious Education

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Century Photos.

Who are you, Little Piper of the Hills?

. . . . . .

"I'm youth, eternal youth!
I'm the sun rising, I'm poets singing.
I'm the new world. . .
I'm joy, joy, joy."

EDITORIAL

The Journal This Month

THE editors are pleased to introduce their readers this month to the first of a series of three devotional articles by Professor Tweedy, of Yale. Dr. Tweedy has for many years been well known for his spiritual insight and constructive thought in the devotional life.

A rather wide variety of articles on special subjects is offered this month. They are aimed, in the main, at the practical tasks in which readers are engaged. At the same time, certain articles are intended to take one's eyes off the immediate and fix them upon trends and movements and that which is more distant. The Christian educator needs both.

Building a New World

IN THIS issue there is a brief story of a meeting of seventy-six leaders in Pittsburgh, Pennsylvania, who wrestled with their own self-chosen purpose, "Christian Youth Building a New World." They tested out its meaning for themselves, for youth, and for modern society. It was no easy task that they faced.

Young people do not live their church lives in a vacuum; and those who serve them in the church cannot serve them from one. Industry and commerce speak incessantly to the vast army of employed young people and tend to make materialistic ideals largely dominant. Commercialized amusement is a powerful factor in shaping character. The forces that determine community sport change the lives of our church boys and girls whether we will it so or not. The currents that threaten the modern home tear the foundations from youth itself. A commercialism that herds humanity into great cities makes inevitable a certain amount of crime as an outlet for suppressed venturesomeness. Dare religious educators permanently ignore this question, "Can Christianity really survive or advance in an industrial society that elevates acquisitiveness as if it were the sole desire of mankind?" If Christianity is ever to be a community and a world force, the church must set itself with a serious devotion to building a new world here and now.

"Man was born *free*, and we find him everywhere in chains." He was born *curious*, eager to know; and modern education has fettered him with a diploma that often leaves him a depository of inherited facts, rather than an intrepid searcher for truth. He was born *creative*, anxious to work; and modern industry is satisfied to have him able only to go on endlessly putting in "bolt 38" for eight hours a day. He was born *playful*, eager for initiative in fun; and modern sport leaves him in the bleachers, cheering and betting, but incompetent in performance. He was born *worshipful*, a searcher for the awesome and the divine; and modern religion frequently is content if he can address a higher power as "you." It is the task of those who serve youth to preach, in reality, "liberty to the captives and release from the oppressor to those who are bound."

Getting Along With Others

OF all the difficult arts in life, none involves greater skill and patience than getting along with others, yet the greatest and most enduring values and meanings in life come to us through our intimate fellowship with other people. Since all things cost in terms of their value, this should not be surprising. However, why are children and young people not given more help in achieving these skills?

A casual observation of the public school curriculum reveals, to begin with, practically no emotional education. Little or no attention is given to the simplest problems of adjustment. Even young people graduate from high school ignorant of the best forms in the accepted social usages. History, English, the sciences, art, music are emphasized but the practical aspects of getting along with others are, by their omission from the curriculum, classed as non-essential.

While the church has given more attention to this matter than has the public school, yet it gives more time to the incorporation of content and less to the guidance of young people in the fine art of getting along with others.

In fact, the church should be able to do more than any other institution for the reason that she should be able to put the individual next to those sources which aid the processes of integration. After all, one cannot be at peace with his neighbors if he is at war within himself. Outer peace depends fundamentally on inner peace. What institution in all the world is in a better position to help individuals find peace than the church?

Both the school and the church should help folk in such areas as these:

1. How to get along with those in authority.
2. How to get along with those who have anti-social tendencies.
3. How to deal with such personal difficulties as self-deceit, defenses, fears, et cetra.
4. How to get others to do things.
5. How to entertain folk.
6. How to negotiate the intricate processes of leadership.
7. How to be skillful in the various social usages.
8. How to deal with the matter of personal and social motivation.

Of course, if the home helped the child to make the proper adjustments from infancy there would not be such a need for this emphasis in the church and school. But that suggests another problem: How can the school and church help parents to be better psychologists and better teachers? The parent-teacher associations have done constructive things along these lines. The church is just beginning to take its job of parent training seriously. No element in its program is more important. The emphasis on "Christ in the Life of the Home," being sponsored by the cooperating agencies of the Council, is worthy of the support of every local church.

Does Religious Education Touch the Motives of People?

A SERIOUS charge is often leveled at religious education today. It is said that our movement does not have an adequate driving power of emotion, but is lost in the barren abstractions of method and technics. It is claimed that many leaders today, alarmed at the meager or bad results of too much emotion in the past, have gone over to the other side in a worship of that much abused something, "method" or "technic."

The older Sunday school movement was deeply passionate, evangelistic, and surging with emotional power. Its leaders and the great evangelists of the day were close associates and warm personal friends. Their ideals of religious experience were much the same and so they were naturally drawn together. One group worked through the Sunday school and the other through the platform and the mass gathering. But essentially there was much in common between them.

Today, what have we? It is true, one fears, as charged in the indictment that many today have revolted against the excesses of the older emotionalism, but in so doing we have swung over often to a barren intellectualism. If we have not swung over as charged, we are too often merely neutral. We do not seem to enlist the latent enthusiasms of life as we need to do and ought to do. We believe in the church because we want to use it as an agency for establishing the Kingdom of God, but the process by which we seek to do it is so much wrapped up in the church that what we get is a group of people committed to the church as an institution and blinded to the larger goal of building the Kingdom.

What can one do about facts like these? Can we say, "Go to, now, soul of mine, movement of mine, grow some big emotions this year so that we can get power to go places and do things next year"? Can we re-think our way into motive power? Or are these like the wind, and those who are born of the Spirit, so that thou canst not tell whence it cometh or whither it goeth? If it be true that emotions cannot be made to order, may it not be that if we were wise we could discover the conditions of thought and action out of which basic motivating power comes? If we were courageous enough, could we not create some of those conditions themselves? And if we were as wise and courageous as this, would we not help to change education itself from a dead device into a living movement that puts purpose, and desire, and a high and holy affinity for life and truth and God into the soul? May our modern slogans "Christ in the Life of Today" and "Building a New World" have in them the power to set us and the church and the world on fire, *if we took them seriously and aimed all that we do at them?* And *if* we could enlist one generation in the divine task of rebuilding our social order and thus releasing mankind from the bondages of today into the liberties of tomorrow, would we not find the motivating power that we need? Is it not true that Christians in the past became men of great power when they forgot to worry about their emotions and threw their lives into the tasks which they had accepted in the name and spirit of Jesus? May this not be the one valid way for us? It may be that as we sense the poignant needs of the physically and spiritually disinherited, as these needs of struggling and aspiring humanity become strange but transforming interludes in our lives, we all, before we know it, and even without ever knowing it, would have our inner selves released and empowered, we would be given an inner driving power, and so we would be made free.

I Believe in Loving Goodwill

An article from the Creed of a Christian Educator

I believe in Loving Goodwill

I cannot escape it.

Sometimes I try to evade it.

I choose it at a distance, and for other people, and for tomorrow.

I like to think I have chosen it, when I have not.

I sometimes rail against the war makers and imagine that by hating them I have created peace.

I flare out against people who do not treat other races justly and forget that I feel toward them the same superiority and contempt that they have toward others.

I find it hard always to tell just where my love for little children is mingled with my disdain for those who do not serve them by the same method as my own.

But I cannot escape the imperial demands of loving goodwill.

It marches straight upon me from the heart of Him whose sublime prayer has challenged the centuries—"Father forgive them for they know not what they do."

So I believe that loving goodwill is the one disruptive, terrible, and redemptive power in the world.

It slays, and it heals.

It stands quietly, waiting for its chance, and then it goes far and deep.

It is the continuous and last bar of judgment to which the thoughts and purposes and acts of men must come.

I believe in Loving Goodwill

Child Health Day

CHILD Health Day will be observed again this year on May Day. The continued period of financial distress makes even more urgent than in previous years the protection of the health of mothers and children.

It is suggested that organizations consult with official health and emergency relief agencies to determine the most effective ways in which to assist in the program which is now under way. There is a May Day Chairman in each state, whose name may be secured from your state department of health, who will help groups in planning for this observance. Materials may also be secured from the American Child Health Association, 450 Seventh Avenue, New York City.

Any cause which has as its goal health and health promotion "for every child . . . regardless of race, or color or situation, wherever he may live . . . " is worthy of the support of Christian people.

Making Prayer Real

By Henry Hallam Tweedy*

JUDGING from the testimony of some reverent as well as thoughtful minds, prayer—at least in the ancient and orthodox conception of the term—is having a hard time in the modern world. Our fathers' practice of holding conscious, habitual communion with God seems to many to be practically futile and intellectually foolish. When men viewed God as a celestial monarch whose favors were to be entreated, the pathway for the simple was plain. Almost any answers were possible, even manna and fire from heaven. If we did not receive the desired gifts, either we had not teased God long enough and hard enough or the thing was not in accord with his will. But such a conception for graduates of our colleges is impossible. What effect they ask, can such prayer have in a law-abiding universe? Why attempt to converse with the Spirit back of suns and moons and stars? Are we sure that there is any One there who hears us? If there is, does He not know our gratitude and penitence and spiritual and physical needs already? If He is fatherly, will he not, like earthly parents, grant us what is best, whether we ask Him or not? Good fathers give good things to their children long before they are invited to do so. As for mere verbal childish requests, they are viewed as a pious pastime of the credulous. Is prayer anything more than wishful thinking? To be sure, as a psychological exercise even that may be both inspiring and invigorating; but is such a practice true prayer?

One has only to state the problem in this bald and crude fashion to see how a wrong conception of a vital and indubitably helpful experience has put needless difficulties in the way. Prayer is not and never has been mainly petition, the seeking of favors from an absolute monarch seated beyond the stars. The intelligent pray-er has never dreamed of informing God of something which he did not know, or was in danger of forgetting, though it must be admitted that too many public prayers do remind one of the evangelist who prayed: "Use me, O Lord, use me, if only in an advisory capacity!" The pray-er is not suggesting possible good deeds, or urging God to be merciful, or attempting to change the divine will, or using magic to obtain results which are above the powers of natural law; neither is he attempting to get God to do a work which he can perfectly well accomplish himself. Dr. Fosdick has suggested that some pray-ers seem to view God as a kind of celestial errand boy; the pray-er touches a button, makes his request, and God blesses the heathen, heals the sick, or sends rain. To thoughtful people today such prayer would be futile and foolish. And they would be entirely right! But if they lay aside such ideas and such a practice, must they give up true prayer?

Perhaps the best answer may be given by outlining a method. The elements are not novel. They may be found in Augustine and in Prof. H. N. Wieman, in the practice of the mystics and in the testimony of students who keep the modern "morning watch." Psychologists tell us that two of the most important and formative hours of the day are the first in the morning and the last at night. As we wake, refreshed from sleep, our minds are sensitive and open to impression. To set the mood, then, is to go a long way toward determining our spirit and attitude toward life during the day. If we tumble out of bed and begin the round of duties dully and thoughtlessly, if we wash our bodies but neglect to cleanse our souls, if we plunge into work with no attempt to realize its significance or to relate ourselves aright to both God and man, we shall pay the penalty by neither being nor doing our best. Whether we are atheists or humanists or Christians, we may well guard that morning hour. As for the last hour, we are prone to carry over its thoughts and moods into the time of sleep. To go to bed sullen, or angry, or selfish, or sensual means that our dreams and even our slumber will be colored by these moods. The germs of any moral or spiritual disease with which we have been inoculated go on multiplying, and we suffer for disregarding our mental health during the unconscious hours of sleep. In some way our spirits should be made clean and vigorous and healthy, the lessons of the day should be viewed and considered, and, like Paul, our consciences should be made "void of offense toward God and toward man alway."

SUPPOSE, then, that after caring for our bodies in the morning we find a time and a place where we can be quiet and alone. "Be still, and know that I am God"; that is the beginning of a test for prayer. To be sure, the conception of God may be far less concrete and definite than that of our forefathers, and more like that of the college student who confessed that to him God seemed to be a kind of "oblong blur." But any God must be interested in life's highest values. Flood the mind, then, with these: devotion to truth, allegiance to righteousness, admiration of the beautiful, and that love which is more than sentimentality —nothing less than a relation to God and man marked by boundless, intelligent, courageous goodwill! To fill our minds with these, nothing is more helpful than the reading of great literature. For Christians the supreme book is, of course, the Bible. Others may be used, but one wonders whether, even for the godless, a more helpful volume can be found. The great Psalms, the visions and urgencies of the prophets, the parables and deeds of Jesus, Paul's song of love, and the Sermon on the Mount—these will lift and cleanse and flood any mind with the highest values; and if a man is in tune with these, can he be very far from God?

In this spirit, next, let him face the new day. He has certain tasks to do; how faithfully and perfectly will he accomplish even the least and lowliest of these, if he is to be a fellow-worker with the Infinite and lift up his labor in the eventide without fear and without shame? He must live with all sorts of people, wise and foolish, pleasant and disagreeable; how will he treat each of these, if they are really sons and daughters of God whom he would help and never harm? Certain burdens are resting on his shoulders. He must carry them! Shall he do this as a coward or as a hero, with a whine or with a song, with the fear of a lonely, helpless soul in a heartless universe, or with the courage of one who is sure of God? Sorrows

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may come; if he can learn something from them, extract any discipline or good from them, turn some part of the present suffering into future joy, either for himself or for the world, let him do so; if the suffering seems meaningless and hopeless, at least do not let it crush or embitter him. Better put it beneath his feet! Old temptations may come beating against the doors of his soul; well, meet them before they come, look at them in their naked ugliness, and determine beforehand how he will overcome them! In brief, face the day, as Spinoza would say, "under the aspect of eternity," or as the Christian would phrase it, in the faith and fellowship of God.

Last of all, when this has been done, rest in the silence and listen for the promptings of the Spirit. Be attentive to those messages of comfort and of strength and of cheer, the calls to duty which the mind can have any just and adequate reason for believing to be the voice of God. Most of us talk too much when we pray, giving God no opportunity to talk to us. Miss Maude Royden tells the story of a woman who had been agonizing in prayer over a certain matter, pleading with God to be gracious and storming heaven's gates for an answer. At last in exhaustion she sank back in silence. Then, so she tells us, it seemed as if a voice spoke to her, saying: "I have something to say to you, when you stop your shouting." Most of us would gain more from prayer if we listened more and talked less.

Naturally, when the message has come, when we see our duty, our task is to fulfill our part in its accomplishment. If I am eager to control my temper, there are exercises which I can practice to accomplish that result. God may be able to do something which I cannot do, but why should he do what I can perfectly well accomplish for myself? If I have remembered a friend for good in my prayer, I may well strive to see how God may bless him through me as well as through the universe in general. If I pray for health, I am duty bound to know and to keep the laws of health. Otherwise the prayer is both foolish and superstitious. The prayer of word must be matched by the prayer of deed, if the act of prayer is to be made perfect. So much for the morning.

Then, at night, find a quiet place and an uninterrupted ten minutes for another prayer period. Once more flood the mind with the great values of life, and with the sense of the nearness and the goodness and the power of God. What have you had to be grateful for? Count the day's blessings and pour out your heart in gratitude. Think of whatever has been fine and true and lovely, and then lift up your mind in praise. Some things you have done as well as you could; you can lay that labor before the Master Workman gladly. Other things you have done badly. There have been unjust judgments, cutting words, sensual deeds, mean ideals, and low desires. Be sorry for these definite stains upon the day's record, ask the forgiveness of both God and man, determine that no such crimes shall blot tomorrow's record and then put the memory under your feet and forge ahead. What lessons has the day taught? Think them over and fix them in your memory. In brief, review the day as it must look in the eyes of God. And then again send your heart up, all your heart, as Browning phrases it, in gratitude and praise and penitence and faith and love. After such a prayer you will be ready to let that bit of eternity slip away into the past, and to fall asleep in the quiet confidence of those well-known lines of Mrs. Browning:

> And I smiled to think God's greatness flowed around our incompleteness,
> Round our restlessness his rest.

If any one will try this experiment, it is perfectly safe to assure him that something will happen. A peace and a power and a hope and a joy will take possession of his life, an experience of vital religion, which the world can neither give nor take away. It is, of course, easy for the psychologist to interpret the experience, but that does not diminish its religious value. Furthermore, unless the testimony of the Christian centuries is all wrong, such prayer means more than a man's attempt to lift himself by his own bootstraps. There is a consciousness of an invisible plus, a coming into relationship with what Matthew Arnold defined as "a Power not ourselves which makes for righteousness." By thus putting oneself into glad, creative cooperation with God and with man, a divine life takes possession of the whole personality, just as power flows from making the right adjustment to a dynamo. However one may explain the experience, such prayer is a vital, transforming relation to reality which works. It does actually bring light and life and joy and peace and power. Faith has been defined as "an experiment ending in an experience." Such also is prayer. The outline given here is very incomplete, very imperfect. Any adequate treatment would require a volume. All that one can do is to outline a process with very brief hints and suggestions, hoping that these may lead some, in prayer as in all religious experience, to "prove all things, hold fast that which is good."

International Older Boys' and Girls' Camp Conferences

Dates for 1934

Geneva Glen, Colorado
Girls'—July 30-August 11
Boys'—August 13-25

Lake Geneva, Wisconsin
Girls'—August 6-18
Boys'—August 20-September 1

Lake Winnipesaukee, New Hampshire
Girls'—August 6-18
Boys'—August 20-September 1

A Program of Advance

By Frank M. McKibben*

FEW people are willing in these days to assume the rôle of prophet. It is much easier simply to attempt to review the past or to interpret the present. In considering a program of advance we want to raise what seem to be important issues and to point out the special contributions that may be made by the vacation and weekday sessions of the church school.

The Place of Religion in Life and Education

Any program of advance on the part of Christian education forces must include increasing emphasis upon the supreme place of religion in education and life. Any one sensitive to the currents of life that have swept over the American people during the past decade is aware that secularism and materialism have come to dominate the philosophy and conduct of vast numbers of people. It is a mood that omits from its interpretation of life the spiritual qualities and values of human experience. It tends to immerse individuals and society in the external, superficial and secondary processes and ends of living to the neglect of those that are primary—moral and spiritual. It has expressed itself in recent times in active opposition to the religious life and the cultivation of spiritual qualities. Against this dominant mood and temper the forces of Christian education must throw themselves with all their intelligence and strength.

It is in the field of education that this mood is having its most serious, and possibly unnoticed, effect. Not only has education shifted in the course of American history from Church to State control, but religion has also been practically deleted from its content and consideration. Not only have we effected the separation of Church and State but we have also eliminated religion from education as children receive it at the hands of the State. The total psychological effect of this present educational situation upon the children and youth is unfortunate and incalculable. The more enriched the curriculum of the public school becomes, the more heightened is this undesirable effect. By the organization of the curricular and extra-curricular activities in the school system, society is saying in effect to its youth, "Here is life; we are preparing you for life as you will need to know it today." And yet religion is not included in this program of preparation. Regarding religion and its claims and values in life the public schools are practically silent. It is not contended here that it is the function of the schools to incorporate religious development within their program. What is being emphasized here is the fact that a totally wrong impression of the place of religion in life and education is being given the youth of today. In colleges and elsewhere we are witnessing the unfortunate results of such a situation.

Dr. C. H. Judd of the University of Chicago said in a recent address before public educators, "I was talking with the rector or principal of a German school and I asked him if he did not find that the instruction which German schools give in religion is somewhat anamolous. The instant answer which I received was that it is the American practice, not the German, which should be called in question. 'How can you omit,' he asked, 'from your instruction of young people training in the most fundamental aspect of human thinking?' I was impressed with the fact that I had accepted a traditional omission in the American secular curriculum without critical thought of possibilities which should certainly not be passed over lightly."

It was in response to this general need of relating religion more actively and effectively to general education that the weekday church school came into existence. It sought to bring religion, not into the public schools, but into the daily educational experiences of children. They get a better understanding of the place of religion in education when they move from a class in history or literature into a class in religion in the midst of a school day. The mere fact that classes in religion are meeting during school hours on school days in buildings adjacent to schools has a psychological effect upon children (and upon the total community) that is most significant.

The weekday church movement, it is true, has slowed down considerably in recent years. Not many new schools are being instituted. And yet a surprisingly large number of schools exist today, as a recent survey of the Office of Education in the Department of the Interior of our government shows. This is surprising in view of the test that the depression has made upon all movements that are new and demand financial support. Until the church discovers or provides a new and better method of making religion central in the total educational experience of children, the weekday church school bids for consideration and support.

The vacation church school constitutes another means of relating religion to the lives of children. While it is not as definitely correlated with the public school year as is the weekday church school, it does serve to make religion a major interest and activity of children for a portion of the year. Aside from contributions made to the children through the curriculum and experiences of the school, the mere fact that religion becomes the major concern and interest for several weeks in the lives of young people is itself important. These two schools, therefore, serve in a remarkable way to bring religion to the center of the thought and activity of the children of the church and community.

The Child's Experience, the Integrating Center

As leaders, we must endeavor more definitely and intelligently to make the child's complete experience the integrating center of our efforts. We have been, perhaps, overconcerned about organizations, programs, leadership groups, and segments of the program. Anyone close to the life of modern children and youth realizes that they are subject to a continuous stream of appeals for time, loyalty, and energy; pressure is brought to bear upon them from an infinite number of organizations, leaders, and programs. It is a wonder that their personalities are not far more disintegrated than they are under such demands. Religious leaders must be conscious of

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this problem. We should endeavor to encompass the entire experience of the child and youth in our thought and activity. The range, extent, and intensity of their experiences must be carefully studied in order to discover what can be done with and about them in order that personality may be enriched and integrated and that all their experiences may be spiritualized. Studies of the daily experiences of pupils that have been projected by the Vacation and Weekday Professional Advisory Sections of the International Council ought to yield substantial guidance at this point for a program of advance toward a more effective ministry to the children and youth in our midst.

Utilize Latent Religious Resources

The program of advance may well call for the utilization, as we have not done before, of the resources available in public education. While it is true that the public schools as such cannot treat religion in their teaching, there is a vast amount of unused potential religious resources in the average public school curriculum. A few public school teachers may be inclined to use this material, but for the most part religious teachers will need to discover and make use of these resources. A program of advance is already under way in this connection. The studies that are being made by the commissions of the Vacation and Weekday Advisory Sections of the International Council are revealing the very significant resources the religious leader may find in the public school curriculum.

Continuous Critical Evaluation of Schools

One thing that will prevent enthusiastic support of all types of religious education will be their mediocrity, their failure to maintain high educational standards and to produce results. This applies to Sunday, weekday, vacation, and all other types of church schools. We are all aware of the generally low standards of Sunday church schools throughout the country. The newer types of schools have come into existence with claims of higher educational standards and greater proficiency but in many instances they have failed to make good on these claims. True, there are some notable exceptions. Many who are well acquainted with weekday church schools over the country are convinced that they represent in many cases the highest grade of religious education to be found in the field. But the fact remains that they have failed to demonstrate convincingly and uniformly a quality of education that enlists the continuous and enthusiastic support necessary to their continuance.

With the vacation church schools the country over, the conditions are much worse. These schools, because of the large amount of untrained volunteer leadership they employ, represent a distressingly low standard of educational work. Recent researches in the form of stenographic reports of daily sessions reveal conditions that leave much to be desired in educational content and procedure. It is not easy to stimulate and carry on continuous critical examination of these newer schools. Results are not always encouraging. But any significant advance must include such evaluation, followed by efforts at self-improvement. It will not be enough for these schools merely to duplicate the quality of work done in the Sunday church schools. They must, if they are to continue to exist and to grow, do an outstanding type of work.

(Continued on page 40)

The Emphasis and the Children

THE home is the most important educational institution, far surpassing all others in its influence upon the lives of growing boys and girls. This fact has been recognized in a more or less undefined fashion throughout the centuries; but within recent years careful studies have set it forth so clearly, and organizations and writers have spread it abroad so widely, that the wayfaring parent cannot escape it. He comes across it in the popular magazines, he reads it in the syndicated columns of the newspapers, he hears it over the radio, he listens to it in political speeches.

What is the church doing about this fact? That the ancient Jewish church recognized it is evidenced by the solemn injunction: "These words which I command thee this day shall be upon thy heart and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down and when thou risest up." An elaborate system of religious education within the church and of character education within the public school give the impression, at least, that the present-day Protestant churches have not expected the home to be the primary educational institution in the field of religion.

But this situation is changing. The Christian church is awakening to the fact that it cannot, if it would, relieve the family of its primary responsibility in this field. Wrought into the very warp and woof of family life are those experiences which are determining what the child thinks of God, how he responds to Jesus, how he feels and acts in his relationships with those about him. And this is true whether there be any formal religious activities going on in that family or not. Activities, it has been discovered, do not have to be labelled religious to have profound religious influence. The attitude of the adults within the family toward one another, the discussions at the family table, the treatment accorded servants, the evidences of mutual affection and confidence which abound or which are lacking, conversations about money, the fashion in which promises are made and kept, the occasion and the manner of inflicting punishment—experiences of this type, the Protestant churches are now recognizing, are actually determining to a large extent the child's point of view about God and about his fellowmen.

Many parents do not understand what is happening and they have never been given any guidance which will enable them to make of their family associations opportunities for developing an abiding and satisfying religious faith. They must have this help. They must be helped to find both the inspiration and the skill necessary to make family life reflect the ideals of love and mutual aid which Jesus taught. And they must be helped to know how to make specific religious teaching vital and meaningful and beautiful to their children. For in no other setting can this teaching have such large values.

In order to concentrate the attention of the church at large upon this important part of its program, the educational forces of the Protestant denominations cooperating through the International Council of Religious Education have adopted as the emphasis for 1934-35, "Christ in the Life of the Home." It is the hope and expectation that this emphasis will have a far-reaching influence in the total program of religious education of children. For it is touching its most vital center.

Preparing for Graduation

An Interview

WHEN the director of religious education in a certain church returned from the noon luncheon period she found the *Journal* reporter waiting. She had promised to be interviewed that afternoon in the lull between lunch and the meeting of her group of lively young club enthusiasts who would stop at the parish house on their way from public school.

As the reporter looked around he found a group of high school boys in the gymnasium "shooting baskets." He made some inquiries about spring vacation and where the girls of the same age were, and discovered that these were a few of the many unemployed high school graduates whom the church was seeking to guide in a wholesome use of the new leisure—which was quite a story in itself.

The reporter observed that the basketball tournament which was drawing to a close was in itself a graduation exercise in the field of recreation. "Yes," said the director, "but it's only one of many. Next week the boys and girls both begin their indoor baseball games. All of these enterprises are very largely self-directed on the part of the young people. I wish I could say as much for more of the work in our church school."

By that time the director's office was reached. It was a quiet nook conducive to study, yet near enough to the center of the varied activities which find housing, equipment, and supervision in this parish house of a large city congregation. The church school has an enrolment of about six hundred.

We talked about the graduation plans of the church school. I asked, "But do you not, as a matter of fact, have a good deal of purposeful preparation on the part of the pupils in your church school for the close of the school year?"

"To a degree, yes. We do our planning by departments and by class groups within the several departments; this does provide opportunities for each group to make its own special preparations for bringing the work of the year to a satisfactory close."

"This means, of course," she continued, "that we have much variety in our services of recognition and graduation by departments. For the kindergarten group such a service is primarily an occasion for celebrating growth, the passing of another year, and formal entrance into a new family of children—the primary department. Our primary and junior children plan with a good deal of care to complete their various tasks in time for the closing services. There is likely to be a more frequent use of beautiful memory selections in their services of worship. Perhaps pictures and clay or paper models need to be completed and prepared in exhibits which show the progress of the work during the year. Notebooks are supplemented with missing or incomplete sections so that they may reveal a story of work well planned and carried to completion."

"And on the basis of the year's work you give public recognition to those who had a vital share in it?"

"Recognition coupled with a farewell service for the graduating group and a welcoming service for the incoming classes. Perhaps we have emphasized a bit too much the work of the members of the graduating group as they go to the next higher department. All members of the upper classes go on to the next department. Only those who have completed what, in an increasing number of cases, have become self-imposed tasks are given public recognition in the closing service. We plan to do this more and more for each of the groups in the department, and not only for the graduating classes."

"I remember," volunteered the reporter, "from my own experience the hectic days of planning the school exhibit. There was need for guarding against an undue emphasis on such an exhibit as something apart from or added to the regular work of the church school. The exhibit tended to become an end in itself, bringing with it no little confusion and disturbance because of the many last minute preparations."

"We have tried to avoid those pitfalls," was the director's response. "Most of our departments plan parents' evenings at various times during the year to give the pupils an opportunity to present their work to parents and friends. The pupils regard such a reporting to parents and friends as a natural and normal part of their work."

"You have told me nothing about what the close of the school year means to the young people in your church school."

"I fear I have but little to report. We have tried to help our intermediates and older young people appreciate that those who participate in the program of the school and the church and carry appropriate responsibilities are most likely to progress socially and spiritually. We have moved away from the more formal recognition and graduation services in our upper departments. I am not at all sure that this is as it ought to be."

We soon found ourselves discussing the answers which this director of religious education had recently secured to a simple objective test in the field of Bible knowledge. Incidentally, what would be humorous if it were not so tragic, is the revelation that several young people knew not the prophet Amos of old, but only the popular radio star of today. "Would you suggest a systematic use of some of these newer test forms and the development of graduation requirements in the light of such use?" We very nearly went far afield in our discussion on new types of examinations and their use in the church school, but concluded by agreeing that the fundamental need was not so much the use of certain devices, however accurately they may reveal the lack of Bible knowledge among young people, but rather more helpful guidance in the right use of biblical and other great religious literature. Tests are a means to an end, not an end in themselves. It is important first of all to determine upon right goals or purposes in the program of Christian education.

"By way of summing it all up," said the inquiring reporter, "what do you regard as the chief values and possible weaknesses in the ways in which your leaders and pupils prepare for graduation in the church school?" "Certainly," she answered, "it is desirable to lead pupils to see that evaluating and judging our educational plans

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The Child and His Bible

By Jessie Dell Crawford*

"WHATEVER do you do with the Bibles in the Sunday school?" asked a mother when the primary teacher called in the home. "Ruth won't start out on Sunday morning till she has a Bible." Later Ruth came in. As they visited, the mother was told about the Thanksgiving Worship Books which the children were making for a city mission center. "I know where our Thanksgiving verses are," said Ruth as she ran from the room. She came back turning the pages. Then she read aloud the ninety-fifth Psalm, verses 1 and 2.

Children, the Bible, and Church School Leaders

If one visited the primary department with Ruth, he would find no formal use of the Bible nor special admonitions. Before Sunday school he would see, as the children were getting their room ready, one or two of them go to the desk and take out a large leather bound, gilt-edged Bible. It is their Bible for on the cover printed in gold it says Primary Department. They place it on a low table in the front of the room and then go about other tasks. Several children take books from the cabinet and put them on the reading tables. Among them are books of poetry, stories, world friendship, picture books, and books of Bible stories.

After the fellowship period, as the pianist plays softly, the superintendent picks up the Bible, opening it she asks, "What does the Bible tell us as to how one man felt about going to church?" She asks other questions, some of which are answered in the children's own words, some by means of short Bible verses. Again, when the children give their offering they talk of gifts and giving and use some parts of Bible verses. Something in the way in which the superintendent so simply, but so appreciatively, handles the Bible and refers to it makes the Bible a very integral and important part of worship.

No two Sundays are alike. Sometimes Bible verses may not be used, sometimes a longer passage from the Bible may be read, or a Bible story used. And, although Ruth knows many of these verses from memory, she likes to turn the pages to her bookmark and look at the verse as she recites it.

Had the visitor met with Ruth's class the Sunday they planned the Thanksgiving booklets, she would have heard the children ask where it said "thank you" in the Bible. Two children had brought Bibles, the others got a few from the cabinet. With heads close together they started to look for Psalm 95. "Where do we find the Psalm?" asked the teacher. "In the middle! See." Three different passages were read and one chosen to be copied in the books. They headed the Bible selection "Thank You."

One Sunday at Thanksgiving time the superintendent had read to the children the verse,

> Enter into his gates with Thanksgiving
> And into his courts with praise.

One of the little boys said, "Say that again." She did and she suggested they all sing it, and then she helped them understand its meaning and how it was like themselves coming to church with Thanksgiving gifts and singing their happy songs. Again the little boy said, "Say that again." "Why?" queried the superintendent. "I like the way it sounds," said the boy.

Throughout this department the Bible holds a very real and natural place in worship, fellowship, and study.

A child grows to appreciate the Bible and to appropriate it for his own as he uses it for information, help, explanation, reference, enjoyment. One primary group in making up a "Litany of Beauty" studied several of the Psalms to see the meaning of the repetition. A group of junior girls in a vacation church school had written an "Airplane Prayer." When it was read to the entire group some objected that it did not sound like a prayer. Then their leader helped them to discover what made a prayer. She suggested one passage, another, and another in the Bible to help them find how some men had expressed their thoughts and feelings in prayer. With this help the girls were able to write their thoughts in a prayer-like form.

Under the guidance of the teacher, the child may study the Bible for information: such as, how Hebrew people thought about the universe and about God; what fruits and flowers grew in Palestine; and the customs of living. The juniors may learn to use a simple concordance to help them.

Children may find in the Bible how people felt, thought, and acted. A group of primary children were collecting thoughts about world friendship for use in worship. The leader read to them part of the one hundred and thirty-eighth Psalm. While they were making up a world friendship psalm of their own, one boy asked, "Will you read us again what that man thought?" The children may find similarities between their own experiences and the experiences of some of the biblical characters—questioning wonder, as the psalmist who wrote Psalm 121; hearing God speak, as Moses did while tending Jethro's sheep; loneliness, such as Jacob felt; faith and trust in God, such as Stephen experienced; making a hard choice, somewhat as Abraham did. They may find how much God has meant to people as found in the lives and writings of men and women in the Bible.[1]

A junior superintendent used four Scripture passages in a springtime worship service. At the closing of the service she helped the boys and girls to become aware of some of the beauty of nature which they might enjoy during the week. She suggested that they might like to read the Scripture passages they had just used in the worship services, that they might read them each day, or that they might read them all and select the one they liked best, that perhaps they would like one so much that they would want to learn it by heart. She gave them small papers with typed lists of references to keep in their Bibles. Before the period of worship the next Sunday, the superintendent and the boys and girls talked about the beautiful things of nature they had enjoyed during the week. She told them that they would use again those Bible nature passages to help them in their worship. She suggested that those who had learned any would be able

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[1]See February Suggestions for Junior Worship by Powell, *International Journal of Religious Education*, January, 1933.

to recite while the others read. Few Bibles were opened for the first three passages, but they were recited well, most of the juniors read the last selection.

To know about the Bible as a book brings an added interest in and an appreciation for the Bible which helps the junior to read and use it. A visit to several junior departments shows how this becomes an important part of the work. In one department we see on a screen pictures of Jewish rabbis with scrolls, the finding of the Book in the Temple in Josiah's reign, Jesus reading from a scroll in the temple, a monk working on a manuscript, and many others. In another junior department the children have made an exhibit of many kinds of Bibles, old ones, new ones, different translations, Children's Bibles, and Bibles in different languages. Posters from the American Bible Society are on the wall. One superintendent has brought her large old family Bible, a thing entirely unknown to her juniors, but which helped them to understand the important place it held in the home. A group of early comers in one department are seeing who can most quickly find references. Another group of juniors are dramatizing the story of Tertius, the Helpful Scribe, who was the amanuensis for Paul for part of the letter to the Hebrews. The juniors in these groups had heard, read, and told numerous thrilling stories relating adventures the Bible has had: such as, when the Bible was hidden in a prison pillow, when it was baked in a loaf of bread, stories telling how much the Bible has helped and what it has meant to people, stories of finding old manuscripts, stories of translators, stories of Bibles chained in the Abbeys of England, and so forth.

Pictures such as Leibl, "Women in Church" (Art Extension Print); Bischop, "Light from the Bible" (Seeman Print) help boys and girls to visualize. As they study individually the face, the hands, the bodily position of each one of the three women in the first picture they see that the Bible has had meaning for each woman. Then they read from their own Bibles to find meaning and help for themselves. When they go to church they listen intently to find meaning in the Scripture which the pastor reads. So they worship. Or with Bischop's picture, they seek to discover what the old woman has been reading which has given her "joy," "peace," and "light." They see where the Bible is opened and think of stories which she might have read. They look in their Bibles to find more suggestions of what she has read and tell how they think the different selections would help her, and in so doing they are finding help for themselves.

Vonnoh *Courtesy, Art Institute of Chicago*

In many ways the leaders of children seek to have the Bible take a real place in the children's experiences.

Children, the Bible, and Parents

A mother and three children sat on the floor. In the mother's lap was a big, old book, "Picturesque Palestine." On the floor were a large map of Palestine and a Bible. Sunday after Sunday these four relived the Bible stories, as the mother read aloud, and they looked at the many pictures in the book, located places on the map, read some of the Bible references, and talked together about the long ago times and the discoveries that explorers were making in Palestine.

In the home with their parents children may find the Bible and Bible stories taking a normal place. They see their father, mother, grandparents, aunts, and uncles read the Bible and use it as a part of their ordinary ways of life. They have many happy associations with it. As Daddy holds Bobby on his lap, they read together the pictures and the stories in his book of Bible stories, till he lives his book and stories. One day while Bobby was on the porch a neighbor asked his mother if she might borrow Bobby's book. When the neighbor with the book in her hand passed Bobby he was troubled. "She's got my camels," he said to his mother. When he understood he smiled as though he were glad she could like his camels, too.

One evening the discussion at the dinner table is running high. Another newspaper account of discoveries by archeologists in Palestine started it. The children ask many questions about the place, and what happened there. One jumps up from the table to get a Bible so his father can show him the story. When dinner is over they have their family worship right there at the table instead of in the living room after dishes are done, and it lifts the thoughts of their discussion into the higher realms of worship. The Bible selections for their usual family worship are carefully chosen so as to help the children. Sometimes the children themselves select them, read them, and perhaps tell what they mean.

Parents do many things which help their children to receive their heritage from the Bible.

The Child and His Bible

The third year primary group had been promoted to the junior department and each boy and girl had his own Bible. Their church school gives a fine copy of the Bible to each third year primary child on promotion day and to each new pupil entering the junior department—not as a reward for attendance but as a gift to each one. It is a gift much anticipated and greatly treasured by the children. One Sunday each child carries home a small sheet of paper which just fits in his Bible. It is a typed list which he helped to make up of passages where he may find stories he knows and likes. Other lists follow from time to time: selections to help him, selections to

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What Happens at the Movies?

By P. R. Hayward

SEVENTY-SEVEN million people in the United States every week respond to the popular slogan for spare time, "Let's Go to the Movies." Eleven million of these, or one in six, are fourteen years of age or under and twenty-eight million, or about one in three, are minors. So it becomes an important question to ask, "What happens to people in the movies?" Are the movies good or bad? Do they cause crime, or do we merely think so? Do the scenes that shock adults merely go over the heads of children? Do they affect character or merely get folks steamed up for a while?

Until 1933, the answers to these questions were mostly guess-work. A few practical studies, some prejudices in both directions, limited personal experience, a great deal of propaganda, some assumptions based on strong emotions—these were about all we had to go on to answer such questions.

In 1933, however, there were published the results of a four-year study of the movies. With that event guess-work passed out and some scientific conclusions came in. With the study and its findings this article briefly deals.

The Study Itself

The investigation began in 1928. The Motion Picture Research Council took the first steps in inviting a group of psychologists, sociologists, and educators to confer on the matter. The Payne Fund granted the money for the study. Dr. W. W. Charters, of Ohio State University, became chairman of a Committee on Educational Research. The study was broken up into a number of separate problems. And the great search for facts was on. Getting ideas from the movies, social attitudes, conduct, emotional response, delinquency, crime, effect upon sleep—these were some of the interesting trails followed by scientific minds in universities throughout the United States for four years.

The Content of Pictures

What do we actually see? What proportion of movies are—what?

Five hundred feature pictures in 1920, 1925, and 1930 revealed this:

29.6% dealt with romantic love
27.4% dealt with crime
15% dealt with sex

These are called the Big Three, since together they include 72% of all of these 500 "features."

For example, the list of crime pictures includes: blackmailing; extortion; injury, hate, and revenge—the idea of vengeance—feuds; corruption in politics or business, bribery, swindling, crook plays, criminal activity predominant; racketeers, bootleggers, gamblers, gangsters, smugglers, thieves; outlaws, bandits, rustlers—"western" type—holdups, gunfighting, etc., being the main interest; and criminal types and activities—prison stories.

Summing it all up, as Dr. Dale says, "This is a rather sorry lay-out for the children."[1]

What Do Children Remember?

Learning facts is a part of life and also an important feature of the movies. It was found that: Children of eight and nine years remember one-half of facts to be seen, or 60% of adult score; those of eleven and twelve years remember two-thirds of facts to be seen, or 75% of adult score; those of fifteen and sixteen years remember four-fifths of facts to be seen, or 91% of adult score.

These results were secured by examinations of children and adults the next day after seeing a picture. But, of more significance, is the fact that *movie facts stick.* For example, children of eight and nine years after six weeks remember 90% of what they knew the next day after the movie. Three months after seeing a picture they remembered as much as after six weeks. And in the case of "Tom Sawyer" they remembered more as time went on. Adding to these facts the further one that children regard what they see in the movies as *authentic,* the answer to the question "What do people learn at the movies?" is important.[2]

What Attitudes are Created?

Ideas do not always influence conduct. Attitudes do. It is, therefore, a fair question, "What attitudes are developed in the movies?" Four things were discovered as follows:

First, regular movie attendants score lower than those who go infrequently in scholarship, in reputation of teachers, in cooperation, in self-control, in honesty, in judgment, and in emotional stability.

Second, prevailing admirations and antagonisms of children for classes, groups, and certain types of life are strongly influenced by moving pictures.

Third, definite attitudes, such as pro-Chinese or anti-Chinese, can be cultivated in many children by pictures.

Fourth, the effects or attitudes are cumulative, after repeated showings, and thus may become in many cases permanent.

The movies thus are shown to have deep and lasting effects upon the attitudes of children.[3]

What Happens to Emotions?

By elaborate tests, the emotions of children while seeing pictures of danger and sex were registered. Changes in circulation, for example, were carefully recorded. Some scenes produce slight or no reaction in children at nine years, but this response increases and is at its height at sixteen to eighteen years. Cases of fright include biting finger nails, crunching teeth, twisting caps, grabbing one's neighbor, shivery feelings, screaming, jumping out of the seat. The movie does affect the emotions.[4]

Do the Movies Influence Sleep?

This question introduces one to another fascinating section of these reports. One must hurry on to record in this brief survey simply the fact that boys will average 26% more restlessness (shown by turnings in bed) than normal, and girls 14%. A boy who saw a movie and went to bed at 9 o'clock would show as much restlessness as if he had sat up till midnight. So, unwise and intemperate movie attendance will injure the health of children.[5]

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Religious Education in a Mountain Parish

By T. K. Currie*

THERE is located in the mountains of West Virginia the beautiful town of Romney, the county seat of Hampshire County. The Presbyterian church is one of several churches that serve this community of over two thousand stalwart mountain people.

In 1911 there came to the town of Romney, Rev. Chas. R. Bailey, a Presbyterian minister of ability and consecration. He brought with him to his new field a deep interest in religious education. He caught the wisdom of the great teaching function of the church back in his seminary days, and since that time, in every field where it has been his privilege to serve, he has made religious education one of his major tasks.

Only two months after his arrival in Romney, a letter went out to teachers and prospective teachers requesting them to meet with the pastor to discuss the possibility of a teacher training course. This general invitation was re-enforced by a personal interview with those who might take the course. Eight interested people responded. The course was given. The pastor was not at that time accredited to teach. He worked through the course with his people; they all forwarded their papers to the denominational headquarters and there they were graded and the certificates promptly forwarded. So fine was the response that immediately after Christmas another class was organized with a larger and very earnest group. The course this time was "Organization and Administration of the Sunday School." Interest ran high. That fall, as a direct result of the training class, the entire school was reorganized according to the departmental plan. The only part that the pastor took was to approve and commend. The class had accomplished its purpose. This was the turning point in the growth and development of the Romney Presbyterian Sunday School.

For several years these classes were continued. The general superintendent came in and took a course. Later he brought his wife and all the departmental superintendents, and they worked together in one common purpose to raise the standard of their teaching.

The interest widened year by year. A variety of courses was needed. The teachers in the other churches of the community became interested. A Standard Training School with three courses taught by three accredited teachers met the situation in a very fine way.

Several months passed and each of the pastors became an accredited instructor, so the work of religious education has advanced until today the entire community is reaping a harvest of spiritual blessings not enjoyed by a great many communities.

About this time the superintendents and teachers of several outpost Sunday schools began to be interested in a training class for their schools. They had heard of the improvement in the main Sunday school and so they asked for a class. These outpost schools were twelve and fifteen miles out on very bad mountain roads. Schools have never been at the command of the people and there is little education among many. In the good judgment of the pastor, those who wished to take a course could not take one of the Standard courses because it was too advanced. A simpler course was planned and no credit offered. The only incentive was the desire to know more about the work. The work was successful in many ways. It was remarked by some of the people in several of the outpost schools that the classes had done more good than several "protracted meetings."

It has become an established custom now to have two classes a year in the Presbyterian pastor's study. The courses vary. The attendance includes not only Presbyterians, but also Episcopalians, Northern and Southern Methodists, Baptists, and people of no denominational affiliation.

One lady, 77 years of age, a member of the Romney church, has just completed the twelve units and has been awarded her diploma.

In many fields there are opportunities similar to those in the mountains of West Virginia. How many pastors, we wonder, are using the opportunities available for the training of local leadership?

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A Strategic Time

By Ruth J. Easterday*

WE were startled when we recently read an article in a leading religious weekly denouncing the ineffectiveness of much of our program of religious education in this time of social and economic revolution. Those who are trying to build adequate programs of religious education for children and youth realize how serious are the handicaps under which we work—lack of time, inadequate volunteer leadership, cramped quarters, and poor materials. Most of our church schools have only an hour on Sunday mornings. Weekday activities for the same children are too often unrelated and sometimes haphazard. Many of our children have the hours after school crowded with clubs and with classes in music, dramatic art, and swimming. This condition lasts nine or ten months of the year. However, we are approaching the time when this will not be true. Most of these activities which absorb their time and attention will cease. Vacation trips will be fewer because of continued reduced incomes, and our children will be available to us for longer periods.

These are strategic times for starting a vacation church school. But perhaps you have never had one and do not yet see its particular values or know how to go about the planning. There are a number of points to which careful consideration should be given.

First of all, the money for the school should be written into the general church budget. Budgets have already, or are about to be, made in your church. Be sure that a sum is included for your school. If this has not been done, perhaps you will have to solicit funds from folks who invest in character, or charge a small fee for enrolment, or take up offerings. If the sum must be small, do not let that discourage you.

In every church there are some skilled workers whose love of children and desire for furthering the work of the Kingdom will be a sufficient challenge even though the remuneration be small. In these days some teachers of real ability have incomes so reduced that they have not been able to contribute financially to their church and are glad to be able to make a gift of service. Then, too, there are unemployed teachers who are glad to have something to do even though it pays them nothing. In choosing teachers for a school always try to select those who count it a pleasure to work with children, who have joyous lives and a contagious religious experience. A school cannot possibly be a true laboratory in Christian living unless each leader has a vital faith.

In addition to an experienced teacher to lead each department, we enlist in our school older high school or university girls to be volunteer helpers, choosing a good pianist for each department, someone to keep records, and several persons to help with handcraft and recreation. Each of these is chosen with the same aim, that there may be a common purpose of making our school a religious experience for each person connected with it. We promise good times to these leaders aside from the school sessions. We have picnics, swimming parties, covered-dish luncheons, and interesting experiments with new handcraft ideas. We try to reveal to these younger folks how valuable this school experience will be to them as prospective teachers. We liken it to our cadet system in the public schools. We have never had any difficulty in recruiting plenty of help of this kind.

In our school we have three departments. The kindergarten includes children from four and one-half to six years; the primary department is for the children in the first, second, and third grades; and the next department is a combination (not ideal) of juniors and younger intermediates, the latter having more privileges and a differentiated program part of the time.

A note of informality marks much of our work, the equipment of the rooms helping to create this impression at the very start. The kindergarten room (which has a huge post in the middle of it) is made attractive with small tables (inexpensive drop-leaf coffee tables purchased at a furniture sale) and a larger table made by the custodian from the extra leaves of a discarded dining-room table, a box of large blocks sandpapered and varnished by the junior boys in a previous vacation church school, some doll furniture, scrapbooks, empty vases, some sets of garden tools, and attractive pictures on the tack boards around the room.

The primary room has work tables around the room, tack board screens, all sorts of supplies—spools, wooden boxes from our grocer, crayons, magazines, paste, scissors, a victrola, and a large easel for creative brush and crayon work (how they love to make scenery for their plays!). And the junior-intermediate room has books, Bible dictionaries, commentaries, Bible geographies, maps, mission books for that age, *National Geographic* magazines, handcraft supplies of all sorts (most of them waste materials gathered over a period of several months), patterns of various projects, and a workshop in the corner with saws, hammers, planes, et cetera.

In addition to the equipment which suggests informality and activity, we occasionally use the auditorium of our beautiful Gothic church, our grassy lawn, the shade of the big trees, and the park, which is within walking distance. Almost every year our kindergartners have their garden. They have happy times out under the trees near their flowers. Talking to the Heavenly Father seems very natural there and stories and songs make worship a joyous experience.

The curriculum of the school is a matter of much study. We try to ask ourselves: Where are the homes breaking down or having difficulties? What are the religious *needs* of these children? What courses of study have been used as a basis for church school work? What courses of study or themes were used last year in vacation church school? What enterprises were undertaken? Are there new courses issued this year that may have valuable suggestions for us? Into what experiences shall we guide the children this year? We must study all these questions before we decide. We are not teaching courses of study, but boys and girls—and we must know their unmet needs.

We may select themes and choose our material from many courses of study, files of stories, and planned expe-

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Christian Youth Building a New World

A Report of a Significant Meeting of National Youth Leaders

By Roy A. Burkhart

AT THE meetings of the International Council, held in Chicago in February, the young people's leaders found a fellowship in their work such as they had never experienced before. The present world situation and what it is doing to young people rested heavily upon them. Hour after hour they wrestled with the problem. Finally a small committee was asked to formulate some definite plan of action.

"Christian Youth Building a New World" was the theme decided upon for the program, and members of the committee felt that the will of God was revealed to them anew as their ideas and plans began to take definite form. The following points of emphasis for a united youth program were agreed upon:

Christian Youth Building a New World

A new person. The development of the total personality in response to God, commitment to Christ as Savior and Lord, personal evangelism, concern for other persons, et cetera.

A new home. A home in which the possibilities of each personality are fully recognized, the cooperative spirit is dominant, and the preparation of youth for Christian marriage is a conscious objective.

A new church. New persons banded together in actively accepting responsibility for the coming of the Kingdom.

A new community. Opportunity for abundant living. The new person as he affects the social and economic situation in which he lives, including such problems as the social order, liquor, race, war and peace, and the like.

A new nation. The meaning of the problems in the national field.

A new world. Problems of international relations, world brotherhood, peace and war.

This idea was elaborated by the youth leaders and presented to the Executive Committee of the International Council where it was received and unanimously approved. Plans were made for a meeting of national youth leaders in Pittsburgh, March 26, 27, 28. A committee made up of representatives from the Committee on Religious Education of Youth, the Young People's Work Professional Advisory Section, the Interdenominational Young People's Commission, and the Missionary Education Professional Advisory Section was appointed to make plans for the meeting. Dr. Harold I. Donnelly, Professor of Religious Education, Princeton Theological Seminary, was elected chairman.

This meeting in Pittsburgh was, in the minds of those who attended, very significant. There were seventy-six persons in attendance, representing forty different agencies. They worked from early morning until late at night for three full days. There were differences of opinion at many points but throughout the conference there was an amazing spirit of unity of purpose. While it is not possible to report all of the findings, there are three aspects of the conference which can be discussed briefly here.

Evelyn Longman Batchelder

In the *first* place, all of the representatives felt that they needed to agree, if possible, on a statement of purpose and Christian conviction. The following statement was adopted:

We believe that the ultimate and true way of life is that found in Jesus Christ, the Son of God, and his teaching of the universal Fatherhood of God and the Brotherhood of Man; the supreme worth of persons; the law of sacrifice and love; the sharing in the achievement of the abundant life for all.

This way of life is not being fulfilled by mankind today. We do not have a Christian world. God has provided a physical world of abundance, beauty, and order. Science has brought us to the threshold of a new day, in which mankind need live no longer in poverty, misery, and ignorance. But we have often used our knowledge to exploit persons rather than to free them. Millions of our fellows are unemployed and supported by charity; millions of homes are under the shadow of insecurity and fear; the vast majority, even in prosperous times, live in poverty, while the wealth of the nation is controlled by the few; our young people prepare for a life work only to find that no work is to be had; selfish competition sets every man's hand against his brother; hatreds of race and nation and class divide us into waring groups; nations of the world prepare to hurl multitudes as cannon-fodder into war; many of our youth find opportunities for an education denied them, and drift into idleness, delinquency, and crime; many find their hopes for establishing homes of their own thwarted; in the midst of this conflict human personality breaks, faith suffers shipwreck, and moral integrity disintegrates.

We find ourselves as Christians involved in this unchristian world. We cannot escape our share of the responsibility. We repent of our sin.

We do not accept this situation as final. With firm faith in God and hope for the future, we declare our purpose to join with those

(Continued on page 35)

Extending the Church School Session

By Irene Rockenbach*

In these days of drastic reductions in the church budget, the religious educational program in many communities and individual churches has had to be very ruthlessly curtailed, resulting in the elimination of weekday sessions, and, in some instances, the vacation school is no longer possible. All religious educators agree that an hour once a week is not sufficient for an adequate program of religious education for children, and the adoption of some type of enlarged session on Sunday morning seems likely to take the place of the weekday school of religion in some centers, at least until conditions warrant a return to the former method of securing additional time. Whether this additional time is acquired on a weekday or Sunday is not so important as the fact that it is considered necessary to extend the teaching service of the church, provided that the leadership is at hand for this enlarged session.

The extended session of the Sunday church school, or the three-hour session, has met with the approval of parents generally because it makes unnecessary an extra trip to the church during the week and because it renders a service to the parents by solving the problem about what to do with the children while they are attending the morning church service. It allows time for play and for pupil initiative and participation in planning and carrying out service activities and projects.

These longer sessions are still in the experimental stage, for the most part, and plans and programs are widely different. The plan which has proved most successful and productive of good results is informal and free from complicated organization. It would be a thing to be regretted if this movement should result in *two* Sunday school sessions, one duplicating the other and both confined to the limited period of an hour and a half. Of course, the elements of the Sunday school program which have been found good during the years past should be conserved in working out new plans, but our former rigid schedule may be thrown aside in favor of a new and better program.

One of the difficulties we have met in organizing an expanded Sunday morning session is in finding leaders who are willing to sacrifice their time for two or three hours each Sunday, denying themselves the inspiration of the morning church service for the sake of sharing a religious experience with the children. An integrated program for the child, designed to cover a period of two to three hours a week, requires that the same workers assume charge of the group from the beginning of the period at 9:30 or 9:45 to the end of the session, or at least that the procedure be supervised and directed by the same person.

The records which are kept should show the attendance of all who remain for the entire morning, and regular attendance should be expected from all of the pupils enrolled. The extended session sometimes is regarded by parents as a convenience merely, a place to "park" children occasionally while they attend the church service, with no thought of any obligation on their part to see that their children are attending regularly. To prevent this assumption, absentees should be followed up scrupulously and the records kept carefully.

Very little material in the way of planned courses designed for use in two- or three-hour Sunday sessions is available up to the present time, although suggestions are offered in some of the church school lesson courses. Perhaps this is fortunate, as it tends to encourage experimentation and research on the part of workers in this field. Most of the material prepared for use in the weekday school of religion and the vacation church school, together with the courses prepared for the one-hour session, may be adapted for use in building a curriculum and procedure for this enlarged Sunday session. It is of the greatest importance to keep the program flexible, taking advantage of the opportunity to let things work out without too much supervision, to encourage the children to plan service activities and enterprises, to learn by "going" as well as by "doing," to deliver gifts as well as to make them, to dramatize stories and activities, to provide opportunity for play, free and supervised, remembering always that freedom does not mean disorder, and a flexible program does not mean a total lack of preparation on the part of the teacher.

Certainly it is essential that the teacher shall have a program, and that this program be prepared with an objective clearly in mind. But the prepared program is often changed, adapted, and may be abandoned altogether, to meet unexpected teaching opportunities which often present themselves. It takes quick perception and good judgment to discern these opportunities and discriminate between a passing whim on the part of a child, and the interest of one or more of a group so marked that it must be followed up, even though it means the discarding of a plan of procedure upon which hours of time and effort have been spent.

Here is a typical beginners' session of two and a half hours in which a project which was begun one Sunday was carried over and completed on the following Sunday.

The session began, when the first child arrived, with a free play period. Toys, books, beads to be strung, and peg-boards were available on shelves and in cupboards. A large wooden rocking-horse, a dump truck, doll-buggy, kiddy-kar, and other floor toys were in the room. Pictures and other teaching materials were on the table and fastened on the wall. Teachers and assistants were alert and watching for teaching opportunities, but refrained as much as possible from direction or supervision. When the time seemed right, after the children had played for about twenty minutes, the teacher invited some of the children to gather about her to look at pictures and talk about them, to listen to a story, and to sing a song or two.

The children listened to the story of "The Room on the Roof," and examined with interest a cardboard model of an oriental house, with the room built for Elisha's use on the roof, and the outside stairway leading up to it.

"I saw a house at the World's Fair just like that," remarked John. "It had a stairway outdoors, too, and a porch on the roof. My daddy and I climbed way up. It was a brick house." And thereupon followed Century of

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Progress reminiscences with tales of the enchanted island, the sky-ride, and the mechanical man.

"I saw it, too," said the teacher. "I had company at my house, and I wanted to make them happy so I took them to the World's Fair. Did you have visitors at your house who came to see the Fair?"

And so thoughts and conversation came back to the theme "Christian hospitality," and the woman who wanted her guest to be comfortable and happy and so built a room on the roof, "just like the houses at the World's Fair."

"Let's play having company," said Margaret. "Let's," chorused the others, and there developed a game of "going to see" with toys dragged into one corner and children taking turns at being host or hostess, while the "company" in twos and threes came knocking at the "door." When the play seemed to drag, the suggestion was made, "Would you like to invite real company to come to see us here in our room some Sunday?" "Yes, oh, yes!" "Whom can we invite?" "We could ask the primary children. They are meeting upstairs at the same time. Don't you remember, they brought us some jointed elephants once?" "Can't we make something for them?" "I think we can. What shall it be?" "My brother George is in the primary room. He is a big boy. He goes to school."

Finally it was decided to make a pencil box, to contain a long new pencil, for each primary boy and girl. The invitation was dictated and written and two beginners, with an assistant, were dispatched to the primary room to deliver it and bring back the answer while the others fell to work enthusiastically making pencil boxes of cardboard. The cutting and creasing of the cardboard was done by the teacher and assistants, and the folding and pasting by the children themselves.

By the time the boxes were completed, parents entered to call for three or four of the children, who left reluctantly. The others were taken to the washroom and then out-of-doors where they played at the fountain in the garth for a little while. They stopped at the side door of the church auditorium to listen to the great organ before returning to their own room.

While they were away, several bottles of cocoa milk had been brought to the room and the children sat down to their small tables for a drink of the milk and a few minutes of further relaxation and social fellowship. Then the room was darkened and the children lay down on the rug for a five minute rest while the pianist played softly until the lights were turned on and "Good mornings" were shouted.

The completed pencil boxes were arranged and admired, and then the beginners entered heartily into a dramatization of the anticipated visit of the primary children and their own part as hosts and hostesses. After the play, the beginners sang with meaning, "Friends, friends, friends, I have some friends I love," and bowed their heads quietly while they thanked the Heavenly Father for friends and asked him to help them always to remember to be kind.

Materials were put away, chairs straightened, and there was still time for a few minutes for games, and for listening to the phonograph, a never ending source of joy to these children who are familiar with the radio but who love to stand on chairs and watch the records turn round while they listen to their favorites.

To the joy of planning for their company in this session and making something for friends there was added, on the following Sunday, the happiness of carrying out their plans and presenting the gifts. Before the guests arrived there was much to do—adding finishing touches to the pencil boxes, placing the new long pencils in their cases, and hiding the gifts so that they could not be seen until the proper time. When the company arrived, the beginners, who were so ready a week before, suddenly became shy and lost their tongues, but the shyness wore off quickly and hosts and hostesses eagerly brought out toys and books to show to their big brothers and sisters. After a few minutes of friendly chatter, the teacher suggested that the guests might like to sit down and the beginners ran to proffer chairs, seating themselves happily on the rug, as there were only enough chairs for one group. They listened to the story of "Jesus Visiting in Peter's Home," and sang their songs. The primary children came prepared with a song, also, and the little children listened attentively while they sang "I Think When I Read that Sweet Story of Old."

Planning a Surprise for the Primary Department

"That song tells about the time when the children went to see Jesus. We have had that story," said the beginners' teacher. Patsy ran to get the picture and the beginners sang their song, "Long Ago the Little Children," while she held the picture for them to see.

The time had come for the surprise, and while the primary children sat with eyes closed tightly, the beginners ran for the gifts and tiptoeing around the circle, placed a pencil box under each chair, then called merrily, "Open your eyes, look at your surprise." The primary children were pleased, but no happier than the smiling givers who hopped up and down on one foot and then the other while the cases were examined and admired.

One primary boy made a little speech of thanks and, after they sang lustily together their "Friends" song, the guests trooped out to a chorus of "thank you's" and "goodbyes."

When they were gone and the room was quiet, Margaret heaved a deep sigh and said "Didn't we have fun?" "Yes, I am glad," said the teacher. "Shall we thank the Heavenly Father for a happy day?" And heads were bowed while soft voices repeated, "Thank you, God, for a happy time with our friends."

What Are Your Leadership Training Plans for Next Year?

WHEN we studied geometry in high school we heard a great deal about axioms. An axiom is something that is accepted as true without proof. Here are some axioms in leadership training:

1. Most of the difficulties of the church would be solved if there were adequately prepared leaders.
2. The main reason that some persons hesitate to work in the church is that they feel unable to succeed; they would respond more readily to requests for service if they were prepared.
3. Thus far no magic wand has been found which will produce a sufficient number of trained leaders without effort.
4. Leadership training is a long-time process.

An important correlary to these axioms is this: *It is now time to begin to make plans for leadership training programs for next fall.*

If you are planning one or more leadership training classes for your local church, you may get help and counsel from the Christian education field workers in your area or from your national denominational headquarters. There may be some new suggestions or new ideas which you will receive if you just ask for them.

If you are planning an interdenominational leadership training class or school, your state council of religious education will be delighted to have word from you to that effect. If you happen to be in a state in which there is no state council, you will feel free to write to the Department of Leadership Training of the International Council.

There are other ways of providing leadership training opportunities in addition to classes and schools. In fact every church can get some help for the improvement of its leadership if it will but seek the aid of the denominational and interdenominational agencies in Christian education.

The 1934 edition of Educational Bulletin No. 503 is now ready. As previously, it sells for twenty-five cents. This bulletin describes the courses of the Standard Leadership Curriculum. For forty-five of the Standard courses leaders' guides are being prepared. *These will be ready in June,* except in the case of a guide for the Bible courses, which will be ready about April 20. In most instances each guide covers more than one course. That is, there is *one guide* for *each* of the following *groups* of courses: Courses 1, 2, and 92, price 20c; Courses 3, 4, 101, 102, 119, 120, price 25c; Course 5, price 15c; Courses 6, 91, 117, 118, price 20c; Course 11-21-31-41, price 20c; Courses 21, 22, 23, 202, price 20c; Courses 31, 32, 33, 203, price 20c; Courses 41, 42, 43, 204, price 20c; Courses 51, 61, 71, 52, 62, 72, 53, 63, 73, 301, price 20c; Courses 81, 82, 83, price 25c; Course 93, price 15c; Course 106, price 15c; Course 107, price 15c; Course 109, price 15c; Course 110, price 15c; Course 308, price 25c. Cash should accompany orders for these guides, which may be secured from the International Council of Religious Education.

These guides will give specific help to instructors in their preparation to teach and in working out teaching plans.

What Are the Facts?

THERE is a constant demand among leaders in Christian education for reliable information on temperance education. We are devoting this month's column on "What Are the Facts?" to some helpful suggestions on recent literature and agencies which can supply further information.

Selected References on Temperance Education

Cherrington, Ernest H. (Editor), *The Anti-Saloon League Year Book, 1932-1933.* Westerville, Ohio: The American Issue Publishing Company.

Davis, Bert H., *Youth Faces the Liquor Problem.* Washington, D. C.: Allied Youth, Investment Building.

Emerson, Haven (Editor), *Alcohol and Man.* New York City: The Macmillan Company, 1932.

Emerson, Haven, *Alcohol: Its Effects on Man.* New York City: D. Appleton-Century Company, 1933.

Fosdick, Raymond B. and Scott, Albert L., *Toward Liquor Control.* New York City: Harper & Brothers, 1933.

Los Angeles, California, School District, No. 226, *Biological Effects of Alcohol.* 1933.

Miles, Walter R., *Alcohol and Human Efficiency.* Washington, D. C.: The Carnegie Institution of Washington, 1924.

Pickett, Deets, *Temperance and the Changing Liquor Situation.* New York City: Methodist Book Concern, 1934.

Addresses of Agencies From Which Resource Materials May Be Secured

Alcohol Information Committee—150 Fifth Avenue, New York City.

Anti-Saloon League of America—Westerville, Ohio.

Board of Christian Education of the Reformed Church in the U. S.—1505 Race Street, Philadelphia, Pennsylvania.

Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church—100 Maryland Avenue, N. E., Washington, D. C.

Board of Temperance and Social Welfare of the Disciples of Christ—100 Bowling Avenue, Nashville, Tennessee.

Commission on Youth and Law Observance—66 Fifth Avenue, New York City.

Department of Moral Welfare, Board of Christian Education of the Presbyterian Church in the U. S. A.—832 Witherspoon Building, Philadelphia, Pennsylvania.

Federal Council of the Churches of Christ in America—105 East 22nd Street, New York City.

Intercollegiate Association for Education on the Alcohol Problem—710 East Capital, Washington, D. C.

International Council of Religious Education—203 North Wabash Avenue, Chicago, Illinois.

National Education Association—1201 Sixteenth Street, Washington, D. C.

National Woman's Christian Temperance Union—Evanston, Illinois.

Scientific Temperance Federation—400 Boylston Street, Boston, Massachusetts.

Youth Commission of the Citizens' Committee of One Thousand—100 Fifth Avenue, New York City.

Y. M. C. A.'s, Student Division—Room 607, 347 Madison Avenue, New York City.

A Correction

Readers of these monthly columns on "What Are the Facts?" will pardon an error made in the March issue of the *Journal,* page 22. The statistical table on "Number of Deaths from or Connected with Alcoholism in England and Wales from 1911 to 1928" was inadvertently transposed and should have followed the paragraph immediately preceding that of which it is now a part. The statistics are those of Sir George Newman and not of Dr. Jacques Bertillon. The table referred to is printed below.

Deaths Per 1,000 in Occupations Exposed to Alcohol, Paris, 1907-1908

Age Period	*Restaurant, Hotel, and Other Occupations in Sale of Alcoholic Beverages*	*All Men*	*Per Cent "Alcoholism" Occupations of All Men*
25 to 34	10 3	8.0	128.8
35 to 44	15.3	11.2	136.6
45 to 54	26.3	17.8	147.8
55 to 64	40.0	32.0	125.0

The Art of Choral Speech

By Nancy Longenecker*

WHEN I have a church I am going to have a group of folk in choral speech who practice and appear just the same as the usual church choir. Together they could make some great effects." So spoke a young theological student who had just taken part as a reader in a choric group. "This would offer another element in our worship service which could be of meaning," he continued, "and which would give opportunity for participation to many folk who are not eligible or not able to become members of the singing choirs."

What did he mean by all of this?

Those who know Greek drama ever so casually, somehow recall the Greek chorus as an important part of it. This chorus did not sing but spoke lines often in concert, giving the exposition, interrelated passages, or interpretation of the drama in action. Until very recently this art of concert reading seemed lost. Soon after the war, however, choral speech aroused much interest in Germany, England, and Wales, and about 1926 the idea reached America. Since then its popularity has swung from coast to coast.

There is nothing more effective in worship services than the sound of many speaking voices well tuned and directed to speak intelligently and beautifully together. This needs careful preparation, however, because it is more than the usual responsive readings or unison readings within a service. First of all, the speaking voices are tested for quality, pitch, enunciation, and articulation, the same as singers are chosen for a choir. Listen, if you will, to any three people carrying on a conversation and you will hear three distinct pitch levels of voice, three different voice qualities, and three grades of diction. If one chooses to read a composition in two parts only, then the voices are chosen for high and low quality, placing all the higher pitched voices together and all the lower ones together. If there are women's voices only, one can readily find material for four parts—first and second sopranos, first and second altos—if the group is as large as thirty or forty voices. In almost any group of more than twelve voices, material may be found for first and second sopranos and altos, which gives an excellent trio effect.

The sopranos should be kept decidedly light and high, practicing often alone to hear the possible variations of pitch which may come from those who do not have sensitive ears or who have poor voice placement. The second sopranos are easy to find, since mezzo voices prevail. There is difficulty, however, in blending this quality, because of so many pitches that they may easily attain. The contraltos must be steady and rich in quality, for upon them the entire structure rests, and their voices give depth and warmth to the whole.

All must become pitch-conscious and quality-conscious of their own conversational voices. If for no other reason than this, choral speech is worth every effort made to develop it. Aside from the few ministers with beautiful speaking voices and the actors who are known for their voice quality, we of the everyday world have taken little thought for the beauty that can be cultivated in our everyday speech. Diction must be emphasized, insisting upon broad open vowels, clear cut consonants, and correct pronunciation.

The rehearsals begin with simple voice-placing exercises and with suggestions from the director concerning correct breathing and posture, and the necessity of listening to each other for voice blending. There is a distinct harmony gained in this choral expression just as in singing voices, but only by keeping the proper pitch of each section will this harmony be attained. Strike the chord B flat, D, F. Have the contraltos speak "love" on B flat, the second sopranos speak "love" on D, the sopranos on F. Then speak it in concert. Continue this exercise on the chord C, E, G until the sense of pitch is clear, but above all *avoid singing* these tones. Speak them until the voices are relatively pitched the same as the chord in music.

A well known radio broadcast is made up of three women whose voices are as definitely tuned together as though they were really a cello, a viola, and a violin. If this voice balance were not used the broadcast would soon become unbearable although the dialog is clever. Few of us have recognized this fact.

THE material chosen to read is treated exactly as an anthem, having unison, solo, duet, trio and part singing. Here lies the creative value and the joy of choosing and adapting material for a reading chorus. Take for instance the poem "The Ways," by John Oxenham, read by a women's three-part chorus. The leader reads the poem over and over to find the meaning, the important words, the variation of tempo and rhythm, and the best phrasing. The poem's mood is gained by the combination of these, plus the feeling which the interpreter can put into the poem. The first two lines, "To every man there openeth a Way, and Ways, and a Way," may be read in unison. Then quite naturally the sopranos take the third line, "And the High Soul climbs the High Way"; the contraltos take the fourth, "The Low Soul gropes the Low"; and the second sopranos the fifth and the sixth lines, "And in between on the misty flats, the rest drift to and from." Retard these last two lines slightly, then all the voices read the seventh line in a little faster tempo. The eighth line is divided between the sopranos who emphasize the words, "a highway," and the contraltos who read in a slow, well rounded tone, "and a low." Then all read the last two lines slowly and with such phrasing and pause that the object is not separated from the verb, "And every man decideth the way his soul shall go." This is not a long poem and does not need much variety, but all choral reading is made flexible and attractive by variation.

There is danger in this type of reading lest one overemphasize the meter or the strong parts of the line. This is very unpleasant and becomes monotonous. Then, too, one must find the intelligent phrasing of the lines rather than place too great importance on rhyme.

In reading the poem "Trees," by Joyce Kilmer, think how absurd the meaning becomes if we read the first line and pause, "I think that I shall never see," instead, one

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must carry over the phrasing to read, "I think that I shall never see a poem lovely as a tree," and continuing this: "A tree whose hungry mouth is pressed against the earth's sweet flowing breast," rather than reading the third line with a pause. Besides this, one must put in the color and meaning that the words suggest. This means delicacy of touch and fine feeling for words just as a pianist feels his tone through his fingers, which give a firm, strong touch, a sharp staccato, or a petted tone as he feels it.

This variety gives the material a charm and beauty which constant unison reading cannot possibly effect. When any two or three voices are chosen to read together, those voices that blend must be used. A non-resonant voice may be hidden in the reading group, but not when it stands alone or with two or three.

A group of twelve college men were trained and taught to read the Scripture and expository parts in the pageant, "Release," given for the Quadrennial Conference of the Student Volunteers in Buffalo, New York. This choric group received most favorable comment, and one eminent critic said that he had heard nothing like it except in the Russian Orthodox Church of Paris where the service is chanted by highly trained men's voices.

Much could be said not only about the beauty of the art, but even more of the beauty of goodwill that comes from a group working together, reading real poetry and devotional Scripture. Of course, any competent leader will give the proper values to rhythm, correct phrasing, and the dynamics as used in music. Some real effects are made by the contrasts of crescendos with dimenuendos, and by variation of tempo, but in all cases there are the beautiful cadences that come naturally from young voices.

For another suggestion, may I indicate a compilation of Scripture which was used by young people in a meeting as part of the worship service, the theme of which was "Sources of Power." They arranged the Scripture to indicate the universal desire for spiritual power, the consciousness of God's presence, and the promises of reward to those who seek diligently to know him.

ALL: As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God.

TENORS: Canst thou by searching, find out God?

SECOND SOPRANOS: Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

FIRST SOPRANOS: It is as high as heaven; what canst thou do?

BASS: Deeper than hell, what canst thou know?

ALTOS: For as the heavens are higher than the earth, *(second sopranos added)* so are his ways higher than our ways, *(first sopranos added)* and his thoughts than our thoughts.

ALL: Oh, that I knew where I might find him that I might come before his presence. *(Short pause)*

SOLO: Whither shall I go from thy spirit? or whither shall I flee from thy presence?

WOMEN: If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

ALL: Yea, the darkness hideth not from thee; even the night shall be light about me; for the night shineth as the day, and the darkness and the light are both alike to thee. *(Pause)*

SOLO: If with all your hearts ye truly seek me, ye shall surely, surely find me, saith the Lord.

WOMEN: Seek and ye shall find,

MEN: Knock and it shall be opened unto you.

ALL: For everyone that seeketh findeth, and unto him that knocketh it shall be opened.

QUARTETTE: Blessed are they who hunger and thirst after righteousness, for they shall be filled.

ALL: Eye hath not seen, ear hath not heard, neither hath entered into the heart of man, the things prepared for those who love him.

Folks Like Better Films

By VIRGIL E. FOSTER

ONE thousand copies of the April Current Film Estimates went like hot cakes at Bryn Mawr Community Church, Chicago.

When the International Council decided to provide reprints of its page of Current Film Estimates, the possibility of making them available was presented immediately to some of the group leaders. The response was so enthusiastic that the Board of Education of the church placed an order at once for one thousand copies. The chairman of the board was so interested that he volunteered to pay for the spring issues so that they could be made available while a permanent plan of financing was being worked out. (According to our tentative plan, each group will pay for the number of copies it wishes.)

Before the April reprints had arrived, a careful presentation of the proposed service was made to parents' groups, men's and women's organizations, church school classes, young people's organizations, Boy Scout troops, Girl Scout troops, Campfire groups, Cub Packs, Blue Birds, and official boards. The difficulty in knowing how to select films was discussed. Film estimates were exhibited from previous issues of the *Journal.* The possibilities of the effective distribution of the reprints were discussed.

When the reprints arrived they were rushed to the printer to have an announcement printed on the reverse side. It read as follows:

Do You Value Your Leisure Time?

Were you ever *sold*
Spoiled apples
Shoddy clothes
An empty cocoanut
Or a *punk movie?*

You can *return* apples, clothes and cocoanuts, and get your money *refunded* (sometimes).

Did you ever try to get your money back after spending it on a good-for-nothing *movie?*

A *good shopper* can usually be sure of getting good apples, etc.—can even pick out a good *watermelon.*

It is not so easy to *be sure* of a movie.

Then followed statements about the reliability of the estimates, the plan of distribution, and suggestions for their use.

When the reprints were distributed, many groups took time during their meetings to read some of the evaluations, to give special attention to certain films, and to discuss the matter of movie attendance.

The enthusiasm shown by young people was somewhat surprising. They seemed to have no feeling that they were being subjected to any reform propaganda. They told freely of their frequent experiences of disappointment and disgust upon attending inferior shows and welcomed these evaluations.

Adults were equally interested. The members of a drama group stopped in the middle of a session to read the estimates. The members of an adult athletic group stood about on the gymnasium floor reading the information. Parents expressed relief and gratitude that a means of selecting films was available.

Inquiry has come from one parent-teacher film committee, and the cooperation of others is being sought. The idea of distributing the reprints has spread rapidly to various church and community organizations. Apparently this new service offered by the International Council will meet a real need.

A Rural Church Camp

By F. E. Luchs*

MY seminary commencement exercises were only a few months behind me when I realized that the educational program needed by the two young people's groups of my charge would be difficult indeed if I were to try to use the orthodox methods—even those of modern religious education. I saw the necessity for ground work which would require several years. The young people did not have the background to carry out the type of program which I felt was necessary to motivate them in their search for the abundant life.

As I went about the community I noticed many needs. There had to be within the group of young people a rethinking of the whole idea of worship. The prevalent idea of worship was to provide opening and closing exercises. As a group they were not experiencing worship. A few "hillsides" and a bit of instruction about worship were not enough. They needed worshipful experiences daily. The existing materials for worship were inadequate and improperly used. They needed instruction in the use of worship materials. They needed to learn to use the materials in meeting their needs.

These young people faced the problem which every rural group must face—long distances from homes to church. Evening meetings were usually a failure, especially in winter. In times of depression the cost of gasoline compelled the parents to be reluctant about having the car in use.

They needed experience in living cooperatively. Reared in a rural community, they lacked the privileges of the town and city young people—Scouts, playgrounds, clubs. Timidity, shyness, and bashfulness characterized a great number of them. Most of them had never learned to work with others in carrying through a project.

There was a serious lack of knowledge of the Bible. This, too, might be traced to the distance of church from homes. They could not come together often for study.

There was no organized dramatic or recreational program in the community. Because of their need to learn to cooperate with each other, these two activities should have had an important place in the lives of these young people.

They needed to find their places in an integrated church program. They did not realize that they had a very definite part to play in the work of the church. They were not aware that just as the adults had duties, so did they as young people have theirs. They needed to be made conscious of their responsibilities. They needed training in the service of the church. Secular training helped them for their adult duties in the church which they would share in later years, but they needed specific training under the guidance of the church in their adolescent years.

A more thoughtful survey of the community revealed that the program which they had was an outgrowth of the impetus furnished by five camp-trained young people. Of these five, three had attended the state camp; two, the denominational camp. The obvious conclusion was drawn. If every young person had the advantage of camp, a program could be launched which would furnish dynamic power for a Christian character-enrichment center. But this was financially an impossibility. The state camp was one hundred fifty miles away, and the denominational camp was three hundred miles distant. The cost was from eighteen to twenty-five dollars for an individual camper. A continuation of the policy of sending one or two young people to camp each year was not deemed advisable for several reasons. First, only those attending camp received the benefit of camp training. Second, we were paying a high price for the return value. Third, often the returned camper lost patience in an effort to put across a program which he brought from camp. It required a strong person to effect a program amid a group of "greenies." Fourth, the parents were not in agreement with the method. "Why can't my children—all children—have camping privileges?" was the cry. Here was the clew. Why could not all young people have the camp experience? Why limit it to a few? Why not have a camp for the young people of our church near home? Thus was the idea born.

We took an account of the facilities at hand. First, we had food. The parents were raising more than they could sell. Young people need food whether at home or away. Why could the food not be taken some place (camp) and eaten there? This meant no extra cost to the parents. Second, we had the young people. The depression helped us. Few were working. Third, leaders were available. I had met excellent leaders in other camps in which I had worked so we called on them for help. Graduates of state Sunday school camps offered their aid. Again the unemployment situation helped us. Fourth, we secured the permission to use a well-equipped Boy Scout camp, located nine miles from the edge of the parish.

Of course there were difficulties. Some parents were reluctant about allowing their children to be away from home for ten days. Others thought that if young people went to school in winter they should work on the farm during the summer. Why should they have another vacation? Some criticized the camp because it was co-educational. They felt that boys and girls could not live together on a high moral plane. And others thought it would be a bad risk financially. All these difficulties might be summed up as growing out of one psychological factor—fear of the new. It was a new idea and people were not willing to send their children unless they were convinced it was a Christian enterprise, destined to succeed.

How were we to overcome these difficulties? First, we talked "local camp" for one year. We did this in public talks and in private conversations with parents. (The rural individual is slow in accepting the new but once he gives his consent he is loyal to the cause.) The people who believed in it became the disciples for the cause and won others to it. Lastly, we showed the need for such a camp and the benefits it would bring. When June, 1932, arrived, most of the parish was in favor of it.

A committee of eight women was appointed. This group compiled a list of food needed by fifty campers for ten days. The people were asked to contribute. It was a victorious response. It was easier to donate two chickens

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than to give their monetary equivalent. Food was not scarce. It was easy to gather enough food to satisfy the physical needs of the campers. Some of the women offered their services in the kitchen—two women came for the full ten days, others came for three-day shifts. The total cost of help in the kitchen and dining room was less than ten dollars. Each camper was asked to pay one dollar. We felt he ought to pay for the experience because we wanted to avoid cultivating the "something for nothing" spirit.

The camp was attended by fifty young people—twenty-nine from one church, seven from another, and fourteen from various denominations outside the charge. Campers from other churches paid seven dollars and a half each—this paid for camp rent, milk, butter, and a few articles which were needed but had not been donated. There were twenty-five boys and an equal number of girls. There were twelve leaders. The ages of campers ranged from fourteen to twenty-one but most of them were between the ages of sixteen and nineteen.

Although our curriculum was not altogether in accord with the best in progressive education principles, we felt it was a beginning toward fulfilling the needs of the young people. We wanted a curriculum which would satisfy the various needs mentioned earlier in this paper. The subjects taught were: "Life of Christ," "Worship," "Dramatics," "Old Testament History," "Art Appreciation," "Young People's Program in the Local Church," and "Recreational Leadership."

In 1933, we had a much better program than that of the previous year. We had the opportunity of profiting by our mistakes—which were many. Among our improvements were: First, we had an improved staff. We felt that during these days the campers should be privileged to share some personalities which surpassed the average type of leader. We felt that we had a staff equal to some of the acknowledged "better camps." Second, we had the advantage of a trained camper group. More than half of our campers this year had been in camp the previous summer. What a nucleus! Third, we had an integrated program. The primary purpose of this camp was to initiate a year's program in the church. Our program for the older group was "Personal Christianity," "Young People's Program," (divided into three groups which planned worship, recreation, and mental activities for the winter months) and "World Problems." When we left camp the Church Youth program for the year had been planned. The younger group studied "New Testament," "Bible," "Dramatics," and "Personal Christianity."

What results did we have? First, the camp has made a difference in the lives of the campers. Parents have made remarks like this: "I used to have trouble getting my boy to go to church or Sunday school, but since he has been to camp he seems anxious to attend." "It made the greatest difference in my child's life." "It came to us fifteen years too late." "Have you noticed the great difference in some of our young people since camp?" Second, it has enabled us to build better worship, dramatic, and recreational programs. Third, it has given the young people a wholesome religious outlook. Because of camp they are able to see the factors in life which really matter. Most of them have been led to see that religion is not a matter of outward ceremony but a vital, meaningful experience lived every day of their lives. Their minds have been opened to see the injustices of our world, and what the church might do in bringing in the Kingdom of God.

The Workers' Conference

Plans Based Upon This Issue of the Journal

As soon as Easter is over people start thinking about and planning for the summer months. Therefore, there are several specific things to which the workers' conference should give special attention this month. Such questions as the following will merit careful consideration.

1. How can we as leaders of our church school enrich and develop our own spiritual lives?

Tweedy, "Making Prayer Real"

2. Are we making our program so attractive that even beautiful spring days do not lure pupils away from Sunday school?

"Preparing for Graduation"
Crawford, "The Child and His Bible"
"Longenecker, "The Art of Choral Speech"

3. What are our plans for graduation? Are our standards for promotion merely superficial and mechanical or are they such as to mark real progress and growth?

"Preparing for Graduation"

4. Shall we have a vacation school this year?

McKibben, "A Program of Advance"
Easterday, "A Strategic Time"
"New Vacation Church School Texts"

5. How can we help our leaders to gain new inspiration and added training for their tasks?

"International Leadership Schools"
Luchs, "A Rural Church Camp"
Currie, "Religious Education in a Mountain Parish"
"What Are Your Leadership Training Plans for Next Year?"

6. What can we do about the movie problem?

Hayward, "What Happens at the Movies?"
Foster, "Folks Like Better Movies"

7. What plans can we lay now for the interdenominational emphasis on "Christ in the Life of the Home"?

"The Emphasis and the Children"

Mother and Daughter Week

The date for Mother and Daughter Week this year is May 13-20. Many churches have their mother and daughter services at other times during the year, possibly during Religious Education Week in the fall, but the week following Mother's Day is the traditional time for its observance.

The International Council has not prepared new suggestions for this year, however the following materials are again available:

The Mother and Daughter Observance, by Abbie Graham

This is a thirty-two page pamphlet containing plans for banquets, worship services, follow-up events, et cetera. Every local church should have at least one copy of this pamphlet. Price 15c.

Mother and Daughter Worship Services

Reprints of the three services of worship which are included in the pamphlet described above are available. They are centered about the following themes: "Achievements of Women," "Ideals of Motherhood," and "We Would See Jesus." Price: 1c each; 75c per hundred.

Mother and Daughter Song Sheet

A collection of both humorous and serious songs for use at mother and daughter banquets. Price: 1c each; 75c per hundred.

These materials should be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, and cash should accompany all orders.

New Vacation Church School Texts

A Cooperative Series

FOR some time there has been a recognized need for more adequate curriculum material for the increasing number of vacation church schools. Two years ago denominational leaders decided to create and publish cooperatively a new series of texts for the guidance of leaders in denominational and interdenominational schools.

Needed program units of guided experience are selected and described by committees of the Educational Commission of the International Council of Religious Education. After approval, these descriptions are received by an interdenominational committee for development and publication. Carefully selected writers are commissioned to prepare outlines and manuscripts which are circulated among the curriculum committees of the interested denominations for criticisms and suggestions. The final manuscripts are then prepared on the basis of the criticisms and are published after experimental use in actual vacation school situations.

These texts are specifically Christian in purpose and represent the effort to combine distinctly religious experiences and interpretations of life with the most helpful educational procedures. They seek to guide the leader in unifying the experiences of the group around a central need and interest. The aim of each program unit is to enrich the lives of the children through a happy experience in Christian living and a growing appreciation of the Bible. Each book presents two or more complete units which can be used in shorter-term vacation schools, and all of the units bound in each text give necessary guidance and daily procedures for the standard school of four or five weeks with three-hour sessions.

For a period of years, texts will be published annually in an effort to meet the needs of various types of vacation schools in different communities, rural and urban.

The first units of this series will be available this spring for leaders of beginner, primary, junior, and intermediate groups. Each text consists of two or more units which can be used in vacation schools which find it necessary to conduct a short-term school. All of the units bound in each text provide experiences for a period of five or six weeks, with three-hour daily sessions.

These texts are not available from the International Council. They should be ordered from your denominational publishing house.

Beginner

OUR HAPPY WORLD. By Esther Freivogel.

In this text or manual the writer shows that through activities of children of this age, the leader may guide them into the realization that a home is happy when the family works together, and into a sense of fellowship with God in helping him by living as his children. There are three major emphases or units: The Child's World—I Learn What Makes Home a Happy Place; The Child's Helpers—I Learn about People Who Work for the Home, the Church, and the Community; and The Child's Larger World—I Have Happy Times with Other Boys and Girls.

In planning to make their room beautiful, the children find satisfaction in doing things together and sharing responsibility. When the mothers visit on some morning, the children entertain them as guests and learn to be thoughtful of another person's interests. Making a poster of "People Who Help in the Community," and becoming better acquainted with those who carry on the work in their vicinity, bring a realization that "God takes care of me through people—many people." During the last part of the vacation school they share their good times with others. In entertaining or visiting their friends, the children are able to give them a better time because they have discovered the fun of sharing, of "taking turns" and playing together as God's children.

The author has given detailed guidance in procedure for twenty-five daily sessions and has suggested plans for a shorter-term school. The stories, pictures, songs, Scripture, play suggestions, things-to-make, and the clear outline of the desired outcomes make this a helpful guide for untrained as well as the more experienced leaders.

Primary

LEARNING ABOUT OUR CHURCH. By Ellen E. Fraser.

Through the suggestions in this text, the children make the discovery that the church is a working fellowship, a group of people who are trying to live according to God's plan for the world. They also find that one may be part of this fellowship by showing God's love to those in one's immediate circle, to the larger group in the church and in the community, and to those in other countries. The five weeks divide themselves naturally into the following units or emphases: Learning about the Church as a Building; Learning about the Church as a Group of People; Making the Community a Happier Place; Finding Out Where Help Is Needed Most; and Showing God's Love to People Everywhere.

In the first unit, the children become acquainted with the church building and grounds, asking questions and finding ways to beautify the property. It is then discovered that the church is not just a building, but a group of people who are learning to follow Jesus. The children work with other groups, making gifts for and visiting a day-nursery, or other institutions, and become part of the working fellowship of the church. In the fifth unit, the children join in a world friendship project or make gifts for a missionary and find that the church is concerned with the happiness of those in other lands. Each unit is an essentially complete experience. The leaders and children may select the order in which they wish to use the units.

The experiences of the group are enriched and reflected by the stories, pictures, songs, and such activities as making a church book or a movie telling of the work of the church, building a miniature church or village, preparing a chart of the church as a group of people, and making gifts. The way in which the daily procedures are given make this book of practical assistance to one who is leading children in this adventure.

Junior

FRIENDS AT WORK. By Elsie Ball.

The purpose of this text is to help boys and girls have a broader understanding of the meaning of friendship and the place of the friendly spirit in Christian living. Activities and investigations are planned which will help them find that a friend is not only one whom they can see and know, but also a person who shows a friendly spirit even though he may be situated in another part of this country or a different land.

In the first unit, they see the various ways in which members of a community, juniors included, may show the friendly spirit. They study Jesus' teachings about living together and discover that the following of these laws contributes to friendly community living and to the growth of the Kingdom of Heaven.

The second unit provides for an investigation of what makes the world friendly, and how juniors may share with those in other lands in creating a community of the different nations.

The third unit leads to the discovery of the friendly spirit of those who have extended the teaching of Jesus around the world: Paul, Martin of Tours, Augustine, Boniface, Schweitzer, and others. The juniors learn of the daring of those who brought Christianity to America and how people today may share Christianity with others.

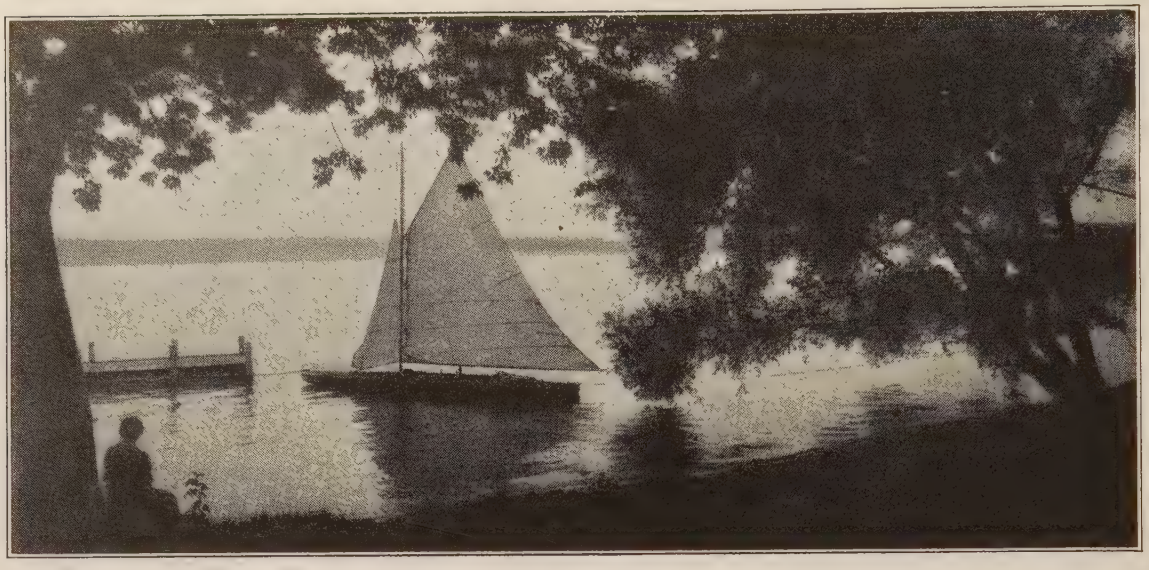
The stories, songs, suggestions for the various activities, daily procedures, and worship experiences give the leader a rich and varied background in guiding her group in happy community living and into an appreciation of those who have helped and are helping to bring in the Kingdom of Heaven which Jesus taught.

Intermediate

DISCOVERING GOD IN THE BEAUTIFUL. By Nathana L. Clydé.

This book outlines an adventure in appreciation of the wonders in nature and the beauty of pictures, music, sculpture, architecture, and Christian personality. A leader who is unacquainted in these fields, upon the reading of the material prepared by the author, will be surprised at a new interest in and familiarity with the dif-

(Continued on page 40)



The International Leadership Schools

THE International Council schools offer significant training to all leaders in the field of Christian education. There is on this page information about leaders and courses for both the Lake Geneva and the Lake Winnipesaukee schools.

The Lake Geneva School

This school includes three important phases each of which is dealt with here.

The Laboratory School for Children's Workers

July 16-27

This school will continue for a period of two weeks. There will be work for leaders of primaries, juniors, and intermediates. Courses 32, 33; 42, 43; and 52, 53 of the Standard Curriculum will be provided. Miss Hazel Lewis, Children's Editor, Christian Board of Publication, St. Louis, Missouri, will be director. She will be assisted by Miss Nellie Young, Director of Children's Work for the Indiana Council of Religious Education, and other leaders.

The School for County and City Council Workers

July 16-21

Workers in county and city councils will attend. They will be in session for one week. During this week, the staff members of the state councils will also be present and provide leadership.

Leaders

E. T. Albertson, Indianapolis, Indiana. *General Secretary, Indiana Council of Religious Education*

H. W. Becker, Kirkwood, Missouri. *General Secretary, Missouri Sunday School Council of Religious Education*

Roy A. Burkhart, Chicago, Illinois. *Director of Summer Schools and Camps, International Council of Religious Education*

J. Kirkwood Craig, Pittsburgh, Pennsylvania. *General Secretary, Allegheny County Sabbath School Association*

Paul D. Eddy, New York City. *Director of Vacation and Weekday Church Schools, International Council of Religious Education.*

Z. B. Edworthy, Charleston, West Virginia. *Director of Young People's Work and Leadership Training, West Virginia Council of Religious Education*

P. R. Hayward, Chicago, Illinois. *Superintendent of Curriculum Development and Director of Young People's Work, International Council of Religious Education*

O. G. Herbrecht, Des Moines, Iowa. *Director of Young People's Work, Iowa State Council of Christian Education*

Walter Hutton, Des Moines, Iowa. *General Secretary, Iowa State Council of Christian Education*

Mary Alice Jones, Chicago, Illinois. *Director of Children's Work and Radio Education, International Council of Religious Education*

Forrest L. Knapp, Chicago, Illinois. *Director of Leadership Training and Church School Administration, International Council of Religious Education*

Harry C. Munro, Chicago, Illinois. *Director of Field Administration and Adult Work, International Council of Religious Education*

Walter E. Myers, Philadelphia, Pennsylvania. *General Secretary, Pennsylvania State Sabbath School Association*

Myron C. Settle, Topeka, Kansas. *General Secretary, Kansas Council of Religious Education*

Frank A. Shults, Columbus, Ohio. *Superintendent of Leadership Training and Vacation and Weekday Work, Ohio Council of Religious Education*

Hayden L. Stright, St. Paul, Minnesota. *General Secretary, Minnesota Council of Religious Education*

Nellie C. Young, Indianapolis, Indiana. *Director of Work for Children, Indiana Council of Religious Education*

Courses

The Administration and Promotion of Council Work

This will include: children's work, young people's work, adult work, leadership training, vacation and weekday, presidents and secretaries, city executives.

The Voluntary Field Worker and His Work

This will include: young people's work, children's work, adult work, presidents and secretaries, leadership training, vacation and weekday.

The School for Local Church Workers

July 22-27

This group meets the second week and includes all leaders other than those who work with children. Of course, there may be some children's workers who cannot attend both weeks. They will be welcome. A special course is being offered to leaders of beginners for this week. Other children's workers may take one course in the school and also observe in the laboratory school. This will be an outstanding school.

Leaders

A. T. Boisen, Elgin, Illinois. *Chaplain, Elgin State Hospital and Associate Professor of Religious Education, Chicago Theological Seminary*

Chester Bower, Chicago, Illinois. *Council of Social Agencies.*

E. J. Chave, Chicago, Illinois. *Professor of Religious Education, University of Chicago*

J. Kirkwood Craig, Pittsburgh, Pennsylvania. *General Secretary, Allegheny County Sabbath School Association*

Rothe Hilger, Chicago, Illinois. *Special Investigator, Juvenile Protective Association*

Oscar W. Low, Filley, Nebraska. *Filley-LaSalle-Rockford Larger Parish*

Harry C. Munro, Chicago, Illinois. *Director of Field Administration and Adult Work, International Council of Religious Education*

Frank A. Shults, Columbus, Ohio. *Superintendent of Leadership Training and Vacation and Weekday Work, Ohio Council of Religious Education*

Mrs. O. S. Rosboro, Chicago, Illinois. *Specialist in Beginners' Work*

F. F. Travis, Beatrice, Nebraska. *Pastor, Centenary Methodist Episcopal Church*

Nellie C. Young, Indianapolis, Indiana. *Director of Work for Children, Indiana Council of Religious Education*

Courses

Administration of the Beginners' Department

Adolescent Materials and Methods

Administration of Religious Education in the Local Church

The Pupil

Principles of Teaching

Program and Message of the Christian Religion

(Continued on page 39)

Suggestions for Building Worship Programs

JUNE SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Bernice A. Buehler*

THEME FOR THE MONTH: *Our Church and the World*

Thinking With the Leader

Our International primary department is an unusually large group enrolling many thousand churches. Some of us are in large, some in small departments; some are in North America, some in South America, and some in far distant lands. All of us, wherever we are, have a definite contribution to make to the total program of bringing the world to God in worship.

Each one of us belongs to a church. This church is part of a large denomination extending its influence into many regions and lands. Just as the nations of the world make their contribution to a program of world friendliness, so denominations make theirs to the program of Christianizing the world in the spirit of love.

Last month we tried to unite our boys and girls in a world friendship project with the children in other lands. This month we want to create a growing appreciation of the contribution our denomination is making to the total program of Christianizing the world. This does not mean that we should close our eyes to the work of other denominations but we must know our own group before we can understand our relationship to another. We must learn to love and live in the small group first. Once that love is true and deep, it will reach out beyond all boundaries for true love knows no limit. Read I Corinthians 13. Therefore, let us help the children to appreciate the work of our denomination, and through this create a sense of their responsibility in the total program of Christianizing the world.

It is impossible here to give materials to cover the programs of our various denominations. Therefore, it is essential that you consult your pastor, director of religious education, or write to your denominational headquarters as soon as you receive this *Journal*. Ask for material about the work of your church, your major and minor mission fields, home and abroad, with interesting facts of the missionaries and the people whom they serve. Study these carefully and then build your own stories. Consider the activities for this month and last, and help your children to decide what they want to do.

Material is given for the first Sunday only.

Activities Conducive to Worship

1. Encourage the children to ask their parents about the work of the church, at home and abroad, and bring reports to the church school.

2. Let different children report on the life and work of missionaries when you are considering the work in certain sections or countries. Encourage them to ask the help of their parents in this study.

3. Using a world map, mark the places directly influenced by your denomination. In addition to the deepened appreciation of the work of your church, this should create an appreciation for the work of other churches. We alone cannot Christianize the world.

4. Make a book, "Our Church and the World," including small world map as mentioned above, pictures of mission stations, missionaries, hospitals, orphanages, homes for the aged, and schools, with a few interesting facts written below each picture by one of the children.

5. Make a large poster of "Our Church and the World." Place a good picture of your church in the center. At the end of lines extending from the church, paste pictures of places, such as those listed above, to which money is given by your church.

6. Fill a box with toys or other worthwhile articles to be shared with one of your groups. Let the children choose the group. The box should be sent in plenty of time to arrive for the receivers' Christmas. Guard against sending cast-offs, entirely. Try to get permission to use some of your regular church school offering for this project.

7. Encourage the children to start correspondence with the children in one of the interest groups. A missionary might be the starting point.

8. Memorize a song. Choose one in keeping with your own thought for the month.

9. Write original stories or poems about your church and its work in the world.

Suggested Procedure for June 3

THEME: *Jesus Loves the Children of the Whole World*

HAVE ON HAND:

1. Pictures:

"The Hope of the World," Copping. (This is a lovely inexpensive picture of Jesus and the children from five different nations. Order from Missionary Education Movement, 150 Fifth Avenue, New York City.)

Children from the lands in which your denomination has a special interest.

2. Letters from your missionaries. (Inquire of pastors and missionary groups.)

3. Reading books concerning your special country.

4. Denominational leaflets telling about your missionaries.

FELLOWSHIP: Let the children who come early spend their time very informally looking at the books and pictures. Those interested in the closing of school will want to tell you about vacation plans. Complete any unfinished work from your May project. Encourage the children to look at the maps and posters which have been made. Speak of the children of those countries as friends of Jesus. Ask one of the children to read St. Mark 10:13-16 in the formal worship period.

QUIET MUSIC: "I Love to Tell the Story"

LEADER: Jesus said to the disciples, his very best friends, "Love one another." We are his friends when we try to love one another.

SONG: "Jesus Loves Me"[1] *(first stanza)*

SCRIPTURE (*read by one of the children*): St. Mark 10:13-16

SONG: "Jesus, Our Friend"[2] (*third and fourth stanzas*), or any other song which you learned about Jesus.

STORY: "How the Artist Forgot Four Colors"

Once upon a time a very beautiful church was being built. The people who were building the church loved Jesus and they also loved children very much, so they decided that their church should be called "The Church of the Christ Child," in memory of the most wonderful child that ever lived.

When the church was finished many, many people came to see it. Everyone thought it was beautiful but they said, "We need one thing more. We need hanging in the very front of our church, where everyone can see it, a picture of Jesus blessing the little children." And so they went to the greatest artist in all that country and said to him, "We want you to paint a picture of Jesus blessing little children that we can hang in the front of our church so everyone may see it."

"I will paint the loveliest picture I know how to paint," promised the artist. So he took out a great white sheet of canvas, his box of colors, and many brushes, and began his work immediately. Day after day he worked on it, and as he worked he loved his picture more and more. At last he had it finished. There was Jesus in the very center of the picture, and around him were five of the dearest, loveliest, happiest children you can imagine.

The artist was delighted with his work, and now that it was all done, he wrote a letter to the people telling them that tomorrow they might come and see the picture. After he had mailed the letter he went to bed. He went to sleep, still very happy over the finished picture in his studio. But in the middle of the night he was quite sure he heard a little noise in the studio where his precious picture stood. He listened. Yes, he knew he heard sounds there. So he got up and hurried in, and there he found a stranger with a brush in his hand painting on his picture.

The artist rushed up to him crying, "Oh, stop, stop! You are spoiling my beautiful picture. Oh, look what you have done already, and the people were coming to see it tomorrow."

The stranger turned calmly around, and just as calmly he said, "When I came in the room I saw that you had spoiled it yourself, so I am merely making it right. You had five colors in your paint box, why did you use only one? Who ever told you that all children Jesus loves have white faces?"

"But who are you?" the artist asked.

And the stranger said, "I am Jesus who said: 'Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven.'" Then he disappeared.

The artist stood alone looking at the picture a long, long time. There was a little yellow child with slant-up eyes, and next to him was a quaint little brown child with great brown eyes, sitting on the ground in front of Jesus was a little black boy, next to him stood a little red child, and looking over the shoulder of the red child was a dear little white girl.

It seemed that the artist had been standing there looking at the picture and loving it better and better all night long—when all of a sudden *he woke up* to find the morning sun shining in the window, and there he was, in bed! He simply could not understand.

He rushed into the studio, and there stood his picture, just as he had left it, with all the little faces white. Then he knew he had had a dream, but such a dream, he could never forget it!

He remembered that the people were coming that morning to see the picture, and how he did work to make his picture look exactly the way the stranger had made it look in his dream.

At last it was finished and the people came to see it. They thought they had never seen such a wonderful picture before, and they took it and hung it in the front of their beautiful church.

Now as people look at the picture there, they say to each other, "It is a picture of Jesus with all the little children that belong to the heavenly Father's family."

Adapted from *Missionary Stories for Little Folks* by Margaret Applegarth.

PICTURE INTERPRETATION: "Hope of the World" by Copping, based upon the story.

LEADER (*after interpretation, while looking at picture*):

COME UNTO ME

Jesus who loves us said,
"Come unto me,
Children of every land,
My own to be."

Jesus loves every child,
Black, brown, or white;
Each one is known to him,
Dear in his sight.

—From *Melodies*. Used by permission of the publishers, Leyda Publishing Co.

PRAYER: *Leader*, "Let us think about the boys and girls in different countries when we pray." (Allow time for individual prayers, closing with one of the world friendship prayers.)

SONG: "Jesus Loves the Little Children"[3]

OFFERING: *Leader*, "We are happy, dear God, that some of our money is to be used to help other children to know of Jesus' love. Help us to love him, too." (Use the song of last month.)

SONG: "The World Is a Wonderful Home"[4] *(first stanza)*

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*Student, The Divinity School, Yale University, New Haven, Connecticut.

[1] *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education. 1930.

[1, 2, 4] Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication. 1929.

[3] Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

JUNE SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child, moral and spiritual training to enable him to stand firm under the pressure of life." —Children's Charter, White House Conference.

"The social nature of Christianity makes necessary social worship. Individual characteristics are largely due to social influence, and Christian traits therefore need, for their continued growth, Christian social stimulation."—Clara Beers Blashfield, in *Worship Training for Primary Children.*

THEME FOR THE MONTH: *"Together"*

WORD TO THE LEADER: Last month our delightful activities, linking us to our fellows all around God's world, gave us many experiences worth evaluating. There were our cooperative enterprises. There were relations begun or extended with folk whom we shall likely never see. This month, let us take time to consider them in the effort to find some of the reasons why they were so pleasant, and also to face squarely why some of our responses or failures to respond produced just the opposite sort of outcome. It will be essentially a group of Sundays in which we shall have to think and discuss, raise questions and seek solutions to our problems, before we shall be ready for worship whose effect shall go deep enough to vitalize experience.

We may have, quite easily, an order of service *about* any of these themes. But our objective is far different. We shall have to prepare carefully so as to guide our juniors to *discover for themselves* that right relationships, between person and person, and person and God, are the real root of deepest happiness, and that in class and department, they have been either enjoying or rejecting these opportunities in every session.

GUIDING CONVERSATION TO PURPOSEFUL OUTCOMES: How shall conversation of juniors and leaders be conducted so as to bring into the group a spirit of unity and a sensitiveness to the "togetherness" of our own group so that we shall be ready to worship *together?* Let us review together some of the principles which may guide us:

1. *Objective*—help for juniors in discovering needs, in planning, in deciding, in evaluating—

Therefore, is the children's chiefly, not a leader's monologue nor a series of questions and answers;

2. *Progress*—resultant of steps taken by all members of the group even along lines not foreseen by the leader—

Therefore, takes account of contributions of members of the group and guards the right of each to share as he is able;

3. *Rate of progress*—outcome of practice and growing skill of members of the group—

Therefore, requires a suitable amount of time for thought and the growth of ideas, and does not hurry so fast as to discourage the slow or the timid;

4. *Outcome*—attitudes changed or confirmed—

Therefore, needs both clear purposing and openmindness and willingness to follow, on part of leader.

OBJECTIVES FOR THE MONTH:

a. To help overcome individualistic tendencies;
b. To help overcome cliques or exclusiveness;
c. To stimulate joy in group participation;
d. To give purpose to class and departmental activities.

INSTRUMENTAL CALL TO WORSHIP: It would be well to have a duo or trio play the prelude, since this will be an example of the beauty increased by two instruments, or three, playing together. Be sure the selection is well chosen if you use the children, as you may well do. The Chopin Prelude, Op. 28, No. 7, is very beautiful with violin and piano.

CALL TO WORSHIP: Help the juniors to search the Psalms, the book of social worship of the ancient Hebrews.

No better response than Psalms 34:3 is likely to be found. Perhaps a junior or a group will create a melody for the sentence, "Let us exalt His name together," or use the music in *Junior Hymns and Carols,* published by the Leyda Publishing Co.

HYMNS FOR THE MONTH:

"O Brother Man, Fold to Thy Heart Thy Brother"
"If I Can Stop One Heart from Breaking"
"Heaven Is Here Where Hymns of Gladness"
"Love Thyself Last"
"The Touch of Human Hands"
"Comrades Known in Marches Many"

(All of these may be found in the *New Hymnal for American Youth,* D. Appleton-Century Co.)

MEDITATION:

"Let the following be your watchwords:
He who hurts another, harms himself;
He who helps another, helps himself."
—TOLSTOY

FRIENDSHIP'S FOR SHARING

Friendship's for loving, and thinking, and serving—
We each need the help of another's clear mind;
Friendship's for helping keep straight, never swerving,
When one of us finds himself halting, or blind.

Friendship's for working, and giving and praying—
We each need the help of another's firm will;
Friendship's for helping keep strong, never straying,
When one of us finds himself fainting or ill.

Friendship's for dreaming, and hoping, and daring—
We each need the help of another's broad view;
Friendship's for helping keep bright, ever sharing
When one of us finds himself flaming anew.
—M. F. S.

TOGETHER

Let's get under the load, and learn as we lift
That burdens are lighter
When we're lifting together.

Let's be fair in our games, and learn as we play
That our playtimes are gayer
When we're joyful together.

Let's share in our tasks, and learn as we work
That results come the sooner
When we're toiling together.

Let's join in true prayer, and learn as we pray
That petitions rise higher
When we're praying together.

Let's grow in right doing, and learn as we live
That outcomes are truer
When we're striving together.
—M. F. S.

June 3

THEME: *Working Together*

WORD TO THE LEADER: This period should be aimed to help living in the coming free experiences of group life and activity during the summer vacation as well as in the activities of the vacation church school, and should follow a period of conversation as indicated above.

INSTRUMENTAL PRELUDE: Verdi's "Anvil Chorus," after juniors have been guided in listening for the anvil strokes, symbol of work.

CALL TO THINKING:

Leader: Establish Thou the work of our hands,
Response: Yea, the work of our hands, establish Thou it.

SCRIPTURE: *(for four junior boys, in ascending ages)*

About Jesus and the way he grew in preparation for his life and work, Luke 2:40.

About the ways in which he grew, Luke 2:52.

A wise man's word about the way to work, Ecclesiastes 9:10.

Paul's Message to workingmen at Thessalonica, I Thessalonians 4:11.

PICTURE: "Jesus in the Workshop," Wyeth (reproduced in magazines and calendars)

PRAYER SENTENCE:

Teach me to work as hard
And play as Fair
In Thy sight alone
As if all the world saw.
—WILLIAM DEWITT HYDE

HYMNS:

"My Master Was a Worker"
"O Son of Man, Thou Hadest Known" (especially stanzas two and three, as prayer)
"O God, Who Workest Hitherto"
"O Master Workman of the Race"

June 10

THEME: *Playing Together*

WORD TO THE LEADER: There are two lines of approach to this theme: one to major upon the situations in which juniors must adjust themselves in play in the effort to lift the level of their reactions; and the other is to seek to help them come to a friendlier feeling toward boys and girls of other races because they imagine themselves in *their* play situations through an acquaintance with their games.

This further reminder should be given: that in God's righteous city, all the boys and girls will live normal happy lives—Zechariah 8:5. You should perhaps include something about your state's standing on the Child Labor amendment, one of the ways in which men are working to bring to pass God's Kingdom here upon earth.

HYMNS: Those suggested for June 3, as well as

"Jesus Thou Divine Companion"
"Rejoice, Ye Pure in Heart"
"In Our Work and in Our Play"

(These may be found in *Junior Church School Hymnal,* Presbyterian Board of Publication.)

PLAYS OF OTHER LANDS: Consult such books as

Hall, *Children at Play in Many Lands* (Your own denominational press)
Phillips, *Far Peoples* (University of Chicago Press)
Play Hour Leaflets, series of several countries, 5 cents each
(Board of Foreign Missions of Presbyterian Church, U. S. A. 156 Fifth Ave., New York City.)

PRAYER SENTENCE: Use same sentence as that provided for June 3

VERSE TO HELP:

My Master was a comrade,
A trusting friend and true,
And he who would be like him
Must be a comrade too.
In happy hours of singing,
In silent hours of care,
Where goes a loyal comrade,
The Master's man is there.
—WILLIAM GEORGE TARRANT

(Remember that an adult cannot hope to be very helpful in solving the problems of a junior's play life who has not won entry to that happy land by knowing how to play and by playing with boys and girls. Thinking what ought to take place and knowing what does take place are poles apart.)

*Topeka, Kansas.

June 17

THEME: *Singing Together*

WORD TO THE LEADER: All the children will have heard bands; some, orchestras. All will have heard chorus singing of some sort; some, choirs. The entire group may discuss with you

1. Relative values in playing or singing alone or with others;
2. The place of each person in ensemble music;

and may reach conclusions as to the principles which ought to govern one who wants to play his part well.

Perhaps you may use as comparisons—
The rules of the game vs. "going alone."
Playing well one's part vs. "stealing the show."
Singing in harmony vs. "singing above all the rest."

ACTIVITIES WHICH MAY LEAD TO DESIRABLE OUTCOMES:

Surveying the Psalms for verses about *singing praises;*
Selecting pictures which seem to express joy, and finding suitable hymns or songs to fit with the pictures;
Surveying the church hymnal to find hymns which express the joy God's people feel when they sing hymns together;
Seeking the Bible verses which include "singing together" as something which would make heaven a happy place;
Learning a special hymn and singing it to some one;
Singing as a group in church or some other service.

HYMNS:

"Joyful, Joyful, We Adore Thee"
"We Praise Thee, O Lord, Our Redeemer, Creator"
"The Earth Is Hushed in Silence"
"All Creatures of Our God and King"

June 24

THEME: *Praying Together*

WORD TO THE LEADER: Experience has demonstrated that because of insufficient guidance many juniors have a very limited share in the frequent "general prayers" in the departmental service. We are too apt to be satisfied with physical quiet and the appearance of attention. As for juniors themselves, too many are like Ted, who referred to the whole matter of prayer as "bunk," and who, upon further acquaintance, proved to have no other prayer experience than the use of "Now I lay me" and "our Father which art in heaven" in a rapid singsong. Perhaps we should set up as our objectives, helping them to realize:

1. That right posture and attention help right feeling to grow more easily.
2. That God understands when we feel strongly even though we cannot find words.
3. That a "sense of need" in an emergency may be a prayer for one who is often in touch with God.
4. That we must not be so impolite as to do all the talking when we are in communion with God, but stop to listen as well.
5. That God sometimes answers prayers by helping us to think the right thing to do.
6. That "Give me" has a very small part in a real prayer.

ACTIVITIES WHICH MAY LEAD TO FRUITFUL OUTCOMES:

Finding prayer verses in the Psalms and in the Gospels.
Finding prayer stanzas in church hymns.
Exploring the departmental book for new prayer songs.
Learning a musical prayer response.
Creating new prayers for use in the department.
Creating new musical sentences to which prayer verses may be sung.
Studying the "Lord's Prayer" to discover new and deeper meanings (see the suggested antiphonal statement below which may help to remove the mechanical repetition too often heard).

ANTIPHONAL USE OF THE LORD'S PRAYER AND INTERPRETATIONS *(Arranged for use with juniors by May Fenerty Settle. The leader speaks a phrase and pauses while the juniors read the sentence planned to guide their thinking):*

Our Father . . . .
Jesus has taught us that all people may call thee "Father";
Who art in heaven . . . .
God is spirit, in heaven and in earth also, and very near to each of us;
Hallowed be thy name . . . .
Thy name is *holy* because thou art God as well as Father;
Thy kingdom come . . . .
God's Kingdom *will* come when all thy children love and honor thee and their brothers in the great world-family.
Thy will be done . . . .
We pray that all may choose to do thy will; help us to try to do thy will ourselves in every act of our lives;
On earth as it is in heaven . . . .
Earth will be a heaven when all thy people live as thy children should, loving and helping each other;
Give us this day our daily bread . . . .
Help us to do our part in return for all we receive, and to please thee by sharing what we have with those in need;
Forgive us our trespasses . . . .
We do things we ought not to do, and we leave undone things which we ought to do, and we need so often to say, "Father, forgive me";
As we forgive those who trespass against us . . . .
It is often hard to feel forgiving, but we know we are happier when we do not hold grudges;
Lead us not into temptation . . . .
We pray that we may help to answer this prayer by turning away from anything that tempts us to do wrong;
But deliver us from evil . . . .
We know, because we have tried it, that when we are honestly trying to turn away from wrong, we can count on help from thee which makes us stronger than we thought;
For Thine is the Kingdom . . . .
A Kingdom of Love is thy plan, O God, for all thy world;
And the Power . . . .
God's power created and keeps whirling a great universe of suns and stars, but each child has as his gift from thee, the power to choose how his own life shall be lived;
And the Glory . . . .
Suns and stars tell of the Glory of God, and right living and loving and serving are our way of showing thy glory in our lives;
Forever and ever . . . .
Life is thy gift, and because thou dost live, we shall live also, forever and ever, Amen.

POEM TO HELP: "But When Ye Pray"

But when ye pray, say *our*—not *mine* or *thine;*
Our debts, *our* debtors, and *our* daily bread!
Before the thronged cathedral's gracious shrine,
Or in thy closet's solitude instead,
Whoe'er thou art, whate'er thou liftest prayer,
However humble or how great thou be,
Say *our,* thy brother man including there,
And more and more it may be thou shalt see
Upon life's loom how thread to thread is bound;
None for himself, but man and fellow-man,
Or near or far, meet on one common ground,
Sons of one Father since the world began.
So shall God's Kingdom come in might and power
When all can pray, not *mine,* or *thine,* but *our.*

—FRANCES CROSBY HAMLET in *Quotable Poems,* Vol. I. Published by Willett, Clark and Company. Used by permission.

JUNE SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *Looking Ahead*

To the Leader

The theme for these worship services will allow various kinds of treatment. We sincerely hope that the following outlines will be suggestive and that you and your committee will build upon them the material which best suits your own group. We are venturing to suggest a series of connected services, the whole of which will make a complete cycle of thought and worship.

A word about the spirit of the services. To any young person who is trying to look ahead at his own future, the picture is not very bright these days. The present betrays little of what the future holds, but the present alone is discouraging. Fewer jobs; constant danger of war with its useless hatred and bloodshed; everyday indications of selfishness and greed in public and private life; constant disregard of the sacredness of human personality and life—all deny and disaffirm the Christian teaching. The cynic is crying, "What is the use? What is there for young people to look forward to?" The Christian is staking his life on the belief that though these evils do exist, they can be changed. He realizes that there is no magic that will usher in a new era, but that we must give every ounce of courage and strength to see that the goal is reached. If he is devout, he is conscious also of the fact that after putting all of men's powers together there is still not enough to right the wrongs of the world, but it is only if God is on our side that we can hope to win. That hope does exist. We believe in the possibilities of the future, and to those possibilities we dedicate our devotion and our lives.

Young people believe in these hopes. They can be inspired to dedicate their lives to the realization of them. They will need all the strength they can command. That will not be enough and they will need a faith in God, a faith in the possibility of the triumph of the right over wrong, of the best over good. They will need personal lives that are disciplined to the best that we know. They will need to know that the struggle is not easy, that power and privilege and respectability will be used against them if they try to identify themselves with the underprivileged and needy, the laborer who is struggling for justice, and the minority and small groups that are trying in various manners to build a new social consciousness.

These services are sent to you in the hope that they may be used to inspire in your young people some of these elements of character which will enable them to enter the struggle and to be effective in the accomplishment of a new social order based upon the principle of love and cooperation, rather than upon the strife and hatred and competition of our present system. Four characteristics are chosen, not because they are the only ones that are needed, or even because they are the primary ones, but because they are simple and easy to understand, yet tremendously hard of accomplishment.

If I look ahead with faith and hope:

I Would Be True—First service
I Would Be Strong—Second service
I Would Be Pure—Third service
I Would Be Brave—Fourth service

In order to make the services more meaningful and pointed, we suggest the use of four pictures from Edwin A. Abbey's famous, "Quest of the Holy Grail." The original of the pictures is a frieze decoration in the Boston Public Library. There are fifteen panels in the series which tell the story of Galahad's search for the Holy Grail. In a

*Council of Social Agencies, Chicago, Illinois.

more real sense, however, their subject matter is symbolic of much more than the experiences of Galahad. They tell the story of the search of every youth for a satisfying and useful life. Abbey, in this series of pictures, has woven together many of the Holy Grail stories from many countries and times. There are snatches of the Irish legend coupled with snatches from the English legend. An experienced person would recognize incidents in the German story of Parsifal. Many of the ancient legends are woven into this one pattern which makes a universal picture that is dear to the hearts of every person who has dared to hope for something better than life has offered him.

Copies of the pictures may be found in books which are available at public libraries. In *Stories Pictures Tell*, there is a rather complete story of the pictures and their message, written in children's language, but interesting and stirring to every age. Copies of the pictures may be ordered from Curtis and Cameron, 12 Harcourt Street, Boston, Mass. Write to them for prices and particulars. In addition to the larger copies, they also sell a series of fifteen "Copley Color Cards" (3½x5½) which have the pictures on them in color, each with a brief description of the part of the story which it illustrates.

The following service suggestions can be used regardless of whether the pictures are available or not, but, of course, there would be added interest and value if the copies can be used.

June 3

THEME: *I Would Be True*

PRELUDE: Music of "I Would Be True"

CALL TO WORSHIP: This is the hour of worship; "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

HYMN: "I Would Be True"

SCRIPTURE: John 8:28-32 inclusive

RESPONSE: "A Creed of Truth." (*To be read by the entire group if copies can be made available in mimeograph or lantern slide form. Otherwise, leader should read.*)

We believe that if we seek the truth that it shall make us free.

We believe that the truth will free us from fear of the unknown. Like lighting a lamp in a dark place, truth turns ugly shapes into friendly forms.

We believe that truth will free us from desires that are low and unworthy of us by showing us the joy of living at our best, and the unhappiness of doing wrong.

We believe that the truth will make us free from the superstitions of the past and that it will make us better able to face the new facts of the future with hope and courage.

We believe that truth is a part of God, even as love and beauty are a part of him and that we should welcome it wherever it is to be found.

PRAYER:

O Powers that make me sufficient to my own occasions,
Teach me to know and to observe the rules of the game.
Give me to mind my own business at all times, and to lose no good opportunity of holding my tongue.
Help me not to cry for the moon or over spilled milk.
Grant me not to proffer nor to welcome cheap praise; to distinguish sharply between sentiment and sentimentality, cleaving to the one and despising the other.
When it is appointed me to suffer, let me, so far as may humanly be possible, take example from the dear well-bred beasts and go away by myself.
Give me to be always a good comrade and to view the passing show with an eye constantly growing keener, a charity broadening and deepening, day by day.
Help me to win if I may; but—and this, O Powers, especially—if I may not win, make me a good loser. Amen.

—"A Good Indian's Prayer."
Source unknown.

HYMN: "Take My Life and Let It Be"

PICTURE AND INTERPRETATION: If it is possible to have a copy of Abbey's picture, "The Castle of the Grail," fifth panel of "The Quest of the Holy Grail" series, it should be displayed on the pulpit or in a prominent place, well lighted so that everyone can see it. If this is impossible to obtain, someone who has seen the picture, or copies of it, might add enough to the brief description that is given below so that everyone can have a good mental picture in their minds as the story is told.

Another possibility that would repay the extra work in its beauty and meaning would be to pose a living picture, a tableau. The costumes can be made easily and the lighting arranged to conform with the original picture so that the resultant presentation to the audience would be very effective. If this is done, very careful attention should be given to the exactness of the picture itself. In other words, the tableau should be an almost exact reproduction of the painted picture. If this latter method is used, the curtains should not be drawn on the picture until the speaker refers directly to it.

THE STORY:

In a series of pictures which he painted on the walls of the Boston Public Library, Edwin A. Abbey has told the story of Galahad. The series is called "The Quest of the Holy Grail." It tells the story of how Galahad sought to catch a glimpse of the cup from which Jesus drank at the last supper. The story is much more than a mere adventure. It is more even than a famous legend. It is a symbol of the desire of youth for the good life.

The picture that has been chosen to illustrate our search for truth is "The Castle of the Grail." It can best be understood if we take a moment to go back over the story of Galahad's search up to the point in the story which this picture represents. We will tell the story as Abbey has illustrated it in the four pictures that precede this one.

In the opening panel of the series, the baby Galahad is being held up high in the arms of his mother as he reaches toward the light which streams from the Grail carried by the guardian angel. The Grail itself is covered with a scarlet cloth so that we do not see it. The main figure in the picture is that of the guardian angel, and the light from the sacred symbol illumines the great spread of wings and is reflected from the garments of the baby Galahad and the figure which holds him.

The guardian angel is supported on the wings of doves, symbolic perhaps of the heavenly source of the light which illuminates the picture. This light permeates, too, the life of Galahad, and this consecration of the baby to the task that is to be his consuming passion forecasts the tireless seeking which the boy Galahad is to pursue. This light runs like a thread through the remaining pictures of the series as it does through the passion and spirit which leads Galahad through life.

In the second panel, Galahad is represented as the youth receiving his Knighthood. Sir Bors and Sir Launcelot are in the act of fastening upon the feet of the kneeling Galahad the spurs of knighthood. The youth is clad in a scarlet robe which is the garment that he is to wear in token of his vows of purity. Behind the knights is a group of white-clad figures holding candles aloft as the ceremony proceeds. The entire picture gives one the feeling of an early morning dedication, not only the morning of a new day, but the morning of a new life which is here to set forth upon its quest. Fitting, too, is the altar and the dedication to a life of honor in the cause of God.

The third panel is perhaps the most perfectly beautiful picture of the series. Galahad is about to take his place at the round table with Arthur and his knights. He is being led, hesitatingly, into the presence of the King, who stands to greet him. At the right of the picture is the throne of Arthur. A guardian angel hovers over the throne and its wings spread majestically across the background of the scene. A heavenly choir sings as the knights raise their sword hilts in the sign of the cross. Galahad moves as though the figure which leads him were the hand of destiny. He is only beginning to understand the dangers that he is to face and the greatness of the task that is his.

At last the time of departure on the great adventure comes. The fifth panel depicts the scene in the cathedral when Galahad and his band of followers kneel before the Bishop for his benediction upon their quest. Banners are raised high upon the lances of the kneeling knights. Galahad's is the only head uncovered. His scarlet robe is only partially visible beneath the golden coat of mail which he wears. There is a solemn splendor about the scene as though some great and unforeseen event were about to begin. And so it is that Galahad launches upon his great crusade. He is to encounter hardship, temptation, and struggle. He is to meet defeat and humility before he learns.

And now we come to "The Castle of the Grail." (This panel is painted over a doorway in a room of the Boston Public Library—a part of the door protrudes into the picture as usually reproduced.) In the center of the picture is the bed of King Amfortis. The king reclines in illness upon his bed. He is under the spell of an enchantment which has fallen upon him and his kingdom. Galahad has made his way into this enchanted circle because of his purity and his sincerity, but he now stands bewildered at the king's bedside. In the background are the figures of the knights, attendants, and subjects. They, too, are under the spell of the enchantment. At the right of the picture is a white-robed figure holding aloft the scarlet covered Grail. The mysterious light which issues from it only partially shows the faces of those in the room, but that is sufficient to reveal the tense eagerness in which everyone waits. There is an air of expectancy and hope which radiates from the scene. The figures wait—wait for what? Galahad does not know. He does not understand. He is perplexed because he thought himself within reach of the goal he seeks and now he seems as far away as ever. He has come through trials and long journeys to reach this place and now that he has reached it he cannot seem to grasp the thing that he most desires. Why are these figures imprisoned here? Why does the king lie in mortal illness and no one come to his aid? What would release the people of this kingdom from their spell? All these questions rush to Galahad's mind, but he does not dare express them. If he did, he would show his ignorance. He feels that he has to preserve an air of importance and self-reliance and so he does not dare lower himself to show his ignorance and ask what it all means.

What a picture of tragedy this is. If Galahad only knew; it is his own pride which holds the key. If he would only ask the simple question, "What can I do, what does this mean?" he would have released the prisoners from their spell, for it is only the lack of that question which holds them. The only thing needed to release them from their long imprisonment is for someone to ask, "Why?"

This picture is symbolic of youth when it becomes arrogant and too self-reliant to be sympathetic. The only thing that was needed in this story of Galahad is for someone to come seeking the truth. That seeker would have released the long imprisoned lives and brought happiness once more to those who longed for it. So it is today, and always. If life is to advance and if new joy is to be brought to the world there must always be those who will seek the truth. For the truth will make you free.

POEM (*to be read while the music of "I Would Be True" is softly played*): "Invocation"

Truth, be more precious to me than the eyes
Of happy love; burn hotter in my throat
Than passion, and possess me like my pride;
More sweet than freedom, more desired than joy,
More sacred than the pleasing of a friend.

—MAX EASTMAN. From *Quotable Poems*, Willett, Clark and Co.

CLOSING HYMN: "Just as I Am, Thine Own to Be"

The following services can be used in much the same manner as the one just illustrated. The pictures can be made available from the same source. On account of the lack of space, very little is given here except the story of the picture. Scripture, hymns, poems, and prayers can be woven around these stories to make the completed worship services.

June 10

THEME: *I Would Be Strong*

THE PICTURE: Seventh panel of Abbey's "The Quest of the Holy Grail," which is called "The Seven Sins" (For information, see note to the leader.)

THE STORY:

Galahad's first great opportunity for achievement ended in defeat because of his own pride. In the enchanted castle he was bewildered and perplexed, but because he felt himself equal to any situation, and because he would not admit his ignorance, he failed to ask the question which would have released the people of the kingdom from their spell. After his experience he wanders through the countryside contemplating his failure. Here three maidens, under the same spell as those in the castle, reproach and revile him for not asking the right questions. Galahad hangs his head in shame as he realizes what his pride has cost not only himself, but others.

As he resumes his search for the Holy Grail he comes to another castle. Here he resolves that he will let nothing stand in the way of his achievement. Imprisoned within the castle are maidens whose release he realizes he is expected to gain. But to enter the castle he must first conquer the guards that are at the outer gate. This picture of Galahad's struggle with the seven guards, representing "The Seven Deadly Sins," is symbolic of the fight that every youth must make with the sins of the world in which he lives before he can hope to release human life.

In the picture, Galahad is engaged in a hand-to-hand struggle with what appears to be overwhelming odds. Seven evils of darkness, seven deadly sins, guard the entrance to the castle which he seeks to enter. To name these sins is in a sense to narrow the meaning of the scene which Abbey has so forcefully portrayed to us. Far better that each of us who looks upon this picture name for himself the evils which he fights when he tries to enter the sacred places of

desire. Abbey has taken his pattern from ancient and traditional symbols, but the truth of them is clear to us today. The sword uplifted to strike, the shield that beats against the armour of sin; these have their modern counterparts in knowledge and determination which are the weapons youth can use in its struggle for good today.

We, too, would be strong, for we battle for the right.

June 17

THEME: *I Would Be Pure*

THE PICTURE: "The Castle of the Maidens," ninth panel of Abbey's "The Quest of the Holy Grail."

THE STORY:

Galahad is timidly accepting the thanks of the maidens whom he has released from their dungeon captivity by successfully defeating the seven deadly sins and by getting from the ancient keeper of the gates the key which locks them in. Here in the dungeon room, with the released maidens before him, Galahad has laid aside his shield, which bears his symbolic cross. He bows humbly before the gracious company of maids as though to send them upon their paths of peace.

This picture is singularly beautiful. The austere walls of the dungeon are in sharp contrast to the gorgeous colors and flowing gowns of the maidens. Each costume in the picture is typical of some ancient mode of dress. Even the manner of each girl's hairdress is true to the style of some historic period. Throughout the entire series of the Holy Grail pictures Abbey has been very careful to make every detail of his work authentic. Here the detail becomes more meaningful because of the symbolism of the entire picture. "It symbolizes Galahad's redemption of human nature from base mastery." This is one of the great steps in the achievement of the Holy Grail. It is symbolic of the fact that for each of us purity cannot be truly ours until we have mastered our minds, our hearts, and our desires to serve the best that we are capable of thinking.

June 24

THEME: *I Would Be Brave*

THE PICTURE: "Galahad the Deliverer," twelfth panel of Abbey's series.

THE STORY:

Here is a picture that is universally symbolic. Galahad, in flowing red robes, sits astride his white steed. Upon his lance flies the cross of purity. Kneeling beside him, and in an attitude of blessing, is the figure of the Loathely Damsel, now returned to her own beauty by the conquering deeds of Galahad. Other figures stand in the background, some with heads bowed, some with hands raised in blessing.

The Grail has not yet been achieved. Galahad has done noble deeds, he has fought fierce battles with powers of sin, he has turned aside from selfish desires, but still his goal lies ahead of him. The white steed upon which he rides seems to catch the thrill of fresh beginnings and its foot is poised to take the first step in the search that still calls its rider.

So it is with us. In the midst of a changing world, with struggles accomplished and others yet to be fought, youth is riding out upon a great adventure. In Abbey's picture there is no visible thing before the horse and rider. It is well that the artist has left to our imagination those things which are hidden in the future. But in the face of Galahad there shows the bravery and the hope which lives with each of us who, trusting in God, is riding forth upon our great adventure.

JUNE SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Mrs. E. E. McClintock**

STATEMENT FOR THE MONTH: Young people can better understand the spirit of Christ when they see the reflection of his spirit in personalities of this or past generations. The programs should give enough biographical and quoted material to give some appreciation of the situations in which those personalities have lived.

The leader should have in his own background more material than can be given here. He should, therefore, read short biographical sketches and absorb into his own being the spirit of these humble, loving disciples of Christ before attempting to conduct these services. Ideally, the services should be used as the climax of several weeks of study by the young people themselves on Christian personalities. Read:

Life of St. Francis, Sabatier
Makers of Freedom, Sherwood Eddy and Kirby Page (Harper and Bros.)
Challenge of the East, Sherwood Eddy (Farrar and Rinehart)
Twenty Years at Hull House, Jane Addams (Macmillan Co.)
Second Twenty Years at Hull House, Jane Addams (Macmillan Co.)

In some situations the series might close with a service made up of local material. Christian personalities in the community might be asked for in a statement regarding the effect in their own lives of the spirit of Christ; or incidents known locally might be woven into a service. In many places this would not be feasible, so additional material has been given for this Sunday.

June 3

THEME: *St. Francis of Assisi*
HYMNS: "Immortal Love, Forever Full"
"More Love to Thee"
"Jesus, Thou Divine Companion"
SELECTIONS: "Canticle to the Sun" (see *International Journal* for February, 1933, page 31)

ORDER

And though I fill thy heart with hottest love,
Yet in true order must thy heart love me,
For without order can no virtue be;
By thine own virtue, then, I from above
Stand in thy soul; and so, most earnestly,
Must love from turmoil be kept wholly free:
The life of fruitful trees, the seasons of
The circling year move gently as a dove:
I measure all the things upon the earth,
Love ordered them, and order kept them fair,
And love to order must be truly wed.
O soul, why all this heat of little worth?
Why cast out order with no thought of care?
For by love's heat must love be governed?
—ST. FRANCIS, translated by MAURICE FRANCIS EGAN.

SKETCH OF ST. FRANCIS' LIFE AND WORK:

Few Christian leaders have embodied in their personalities the beauty and humility of spirit that we find in St. Francis of Assisi. He is more frequently likened to Jesus than any other saint. Following his conversion, he gave up all that makes life attractive to most of us and lived in absolute poverty, preaching and practising love to all living creatures. One incident shows the self discipline he practised. On one of his journeys through the countryside he met a leper, so repulsive with disease that Francis' first thought was to turn his horse and ride away. Overcome with shame when he realized the unworthiness of such action, he knelt before the leper, kissed his hand, and gave him all the money he had with him. From this time on he took a particular interest in the inmates of the leper asylum, visiting and serving them in many ways.

He dressed in the poorest of coarse clothing and ate the simplest fare. He talked and sang with the birds and little creatures of the woods; helped the sick and needy, repaired the chapels and shrines, and, freed entirely from material possessions, found joy in things of the spirit. Three rules became the guiding words of his disciples: "Sell that thou hast"; "Take nothing for your journey"; "Follow me." They went through the country, preaching the good news until all Italy began to turn to these "little brothers of the poor." Soon the cathedral of Assisi had to be opened to accommodate the people who came to hear St. Francis preach. He stirred their consciences, challenged their sins, and called upon men to repent, to give up greed, to be reconciled with their enemies. At last, weakened and broken with toil, he could no longer go, but sent his disciples up and down the countryside, preaching and singing his "Canticle of Brother Sun."

As he drew near the end he asked that his clothing be taken from him and that he might be laid naked upon the ground, so that he might symbolize in his death absolute poverty. He said to his brothers, "I have done my duty; may Christ now teach you to do yours." They sang his Canticle, and bringing him bread and wine they partook with him of the Lord's Supper. So he died as he had lived, close in thought and word to his leader, Jesus Christ.

ARRANGEMENT OF BEATITUDES WITH PRAYER RESPONSES:

Leader: Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Assembly: Our Father, give us true humility of spirit.
Leader: Blessed are they that mourn, for they shall be comforted.
Assembly: Our Father, when we are overwhelmed with sorrow, grant us comfort.
Leader: Blessed are the meek, for they shall inherit the earth.
Assembly: Our Father, in meekness of heart, may we call on thee for strength.
Leader: Blessed are they which do hunger and thirst after righteousness, for they shall be filled.
Assembly: Our Father, help us to hunger and thirst for that which does not perish, but is eternal.
Leader: Blessed are the merciful, for they shall obtain mercy.
Assembly: Our Father, give us that mercy which is akin to thine own mercy.
Leader: Blessed are the pure in heart, for they shall see God.
Assembly: Our Father, cleanse our hearts from all impurity. Give us such love of the pure and beautiful that we shall truly see thee.
Leader: Blessed are the peacemakers, for they shall be called the sons of God.
Assembly: Our Father, may we nurture the desire for peace in our own hearts that we may bring peace into thy world.
Leader: Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of Heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake.
Assembly: Our Father, make us strong in the hour of temptation and trial and persecution.
Leader: Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

June 10

THEME: *Toyohiko Kagawa of Japan*
PRELUDE: Medley of hymn tunes—Beecher, Bread of Life, Need.
OPENING THOUGHT: Robert E. Speer has said of Kagawa: "Toyohiko Kagawa is one of the half-dozen outstanding Christian personalities of our day, lifted into a place of world-wide fame by the very qualities which do not seek it, simplicity, humility, self-sacrifice, and love. It was so with Christ. Christ said it would be so with his disciples."

In our service today, let us seek to discover the deeper meanings of Christlike love, as taught by Jesus and re-interpreted by this Japanese Christian.

HYMN: "Love Divine, All Love Excelling"

BRIEF SKETCH OF KAGAWA'S LIFE AND WORK:

Kagawa is an indefatigable worker, a benefactor of the poor, a friend of little children, a guide and organizer of labor, a leader of the despairing farmers, the arousing conscience of a self-satisfied church, the St. Francis of the slums of Japan.

Kagawa was born in Kobe in 1888. His father was a Japanese official who died when Kagawa was six years old. He was adopted by a rich uncle in whose luxurious home the boy had everything he could desire. But he was not satisfied. His whole soul cried out for moral purity. His own father had died of dissipation. He himself, the son of a concubine, was sent to school from a concubine's home, with a feeling of shame upon him. Deeply dissatisfied, he was seeking some way of moral escape, some adequate dynamic of character. While attending a government school he joined a voluntary Bible class to study Christianity, conducted by an American missionary, Dr. H. W. Myers. Gradually the story of Jesus the Carpenter of Nazareth, who poured out his life for the poor, gripped the heart of this young idealist. When he finally informed his uncle of his intention to become a Christian, he was driven from his home as a penniless outcast. Dr. Myers took Kagawa into his own home and treated him as a son.

During his course of study, while preparing himself for his life work, he contracted tuberculosis. Seeking recovery, he went to live with a poor fisherman in his hut upon the seashore. When all efforts at recovery seemed to fail, he finally resolved upon a desperate venture. If he had only a short time to live, he would have his fling before he died, and live at the full. His way of having his fling was not a course of dissipation such as his relatives had known, but to place his life in the midst of the greatest human need and misery that he could find in the slums of Shinkawa in Kobe. When we asked him why he chose the slums when he had tuberculosis, he said: "I thought that I had only a few years to live and I wanted to do all I could in that short time for the people who needed me most."

This slum of Kobe is one of the worst in the world, inhabited by some twenty thousand outcasts, criminals, and beggars who live like homeless dogs in human kennels of filth and disease. During the thirteen and a half years that Kagawa lived there the slum was thrice stricken with plague, five times with cholera, thrice with smallpox, and every year with typhus. At

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the time of the smallpox epidemic in 1917, his was the only house that escaped, death entering every other home in the neighborhood. Infant mortality in these slums was four times the rate elsewhere in Japan.

He lived on $1.50 a month, and the rest of the money given for his support and all else that came into his hands, went to help the poor and suffering about him. He gave away all his clothes except what he had on his back, and to provide for somebody who was hungry he often went without a meal. Strange to say, this heroic treatment cured his disease. He was preaching day and night during these years, visiting and nursing the sick, studying and writing, and doing the work of six ordinary men.

Here he lived in a little room six feet square, without a bed, without a stove, without a table or chair. After some years in the slums, he went to America to study, spending from 1914-1916 at Princeton. Upon his return to Japan many positions were offered him, but he refused them all and returned to his little room in the slums.

One of his first tasks was to organize labor to improve their wretched conditions. He found women working from twelve to seventeen hours a day, at a daily wage of from twenty to fifty cents. With nine-tenths of the laborers receiving less than a living wage, and with 92 per cent of the families of Japan trying to exist on less than $250.00 a year, he set to work to improve these appalling conditions of poverty. He did not ask for charity. He demanded social justice. Five times he was arrested for his fearless vindication of the rights of labor and for his articles printed in the newspapers attacking the government for their neglect of the poor.

After aiding the industrial workers, Kagawa next took up the organization of the poor farmers and tenants in agrarian districts. Farmers' unions were started, cooperative societies were organized, and a paper was published for the guidance and help of the farmers. With the awakening of the women of Japan, Kagawa introduced a third newspaper called *The New Womanhood*.

When he was earning some $15,000 a year in royalties on his writings, he devoted every cent to down-trodden humanity. From the money received from his books and other sources, he has already given more than $100,000 to aid in his social settlements, the impoverished labor movement, and for his Japanese fellow-workers in Japan, Korea, and Formosa. The earthquake, however, destroyed all his books and plates and ended most of his royalties.

Kagawa is a prolific writer, a novelist, a poet. In all he has written more than fifty books and pamphlets and more than a million copies of his works have been sold.

When we last saw Kagawa he was out on tour in connection with this movement, speaking four, five, and six times a day. His manner is quiet, yet he moves his audience, apparently without any effort on his part, from laughter to tears. He fills to overflowing halls, theatres, and churches and at times the railways run special trains that people may come from a distance to hear him speak.

Kagawa seems to have some hidden source of energy. He does the work of half a dozen men, yet the chairman of his committee told the writer that he had hardly a sound organ in his body. From trachoma, one eye is totally blind and the other is so weak that he has to read with a powerful magnifying glass. After one of his night meetings recently, his physician told the chairman of his committee to cancel all his meetings for a month. At the end of the month the doctor counselled further rest. The chairman said: "What did Kagawa do but say he would begin meetings the next Sunday and that if we would not organize them he would make his own arrangements. During that month of 'rest' he had written, or rather dictated because of his eyes, three books or pamphlets. Yet he insisted on 'going to work' again at once as he had been idle long enough."

Liberal, daring, hopeful, Kagawa is coming to grips with the challenging social problems of his day. In him we find embodied the hope of a new Japan.

—From *The Challenge of the East* by Sherwood Eddy. Published by Farrar and Rinehart. Used by permission.

HYMN: "O Love That Will Not Let Me Go"

RESPONSIVE READING: Arrangement of I Corinthians 13 (the "Love" chapter) with responses from Kagawa's comments in his book *Love the Law of Life*.

Leader: We do not have so strong a love as Paul had, hence the more we consider Paul's love, the more surpassingly great it appears. He taught in this chapter that learning, faith, and even charitable works, all are meaningless without love:

Assembly: I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore. I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it.

Leader: Though one is possessor of marvelous powers if one fails to have the social motive power of love, these powers are useless. Furthermore, Paul declares that faith which can move mountains is useless without love. We may offer our bodies in sacrifice for the sake of our religious faith, but if love is not the starting point, nothing good results. We may do all kinds of religious work, engage in benevolent enterprises, or even suffer martyrdom, but if the motive of love be lacking, nothing avails.

Love is the heart of life. In the pulsation of that heart must be heard the rhythm of God's motive energy.

Assembly: Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful.

Leader: Love embraces all things and perpetually sustains all. This must be the starting point of love. At first glance, love and tolerance seem unrelated, but love always accompanies tolerance. Love is an emanation; it is like the rays of the sun. Love acts not from feelings of pity, but like the radiations from the sun, issues forth from within as light and warmth.

In religion jealousy is the forbidden thing. It is a fearful temptation. To be jealous of other religions because they are prospering is to disobey religion's stipulation of love. Jealousy is an obstruction to love. Love which has any taint of jealousy is not yet genuine love.

Assembly: Love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.

Leader: "Slow to expose." The power to endure comes from the bearing of ill treatment. This is the muscular exercise—love develops from the muscular exercise of enduring; and love must at the same time be the motive force of production.

"Eager to believe the best." Love quite naturally grows into confidence in personality. What we call faith is nothing else than believing that God is love and trusting in him. Our faith's first step must begin from love.

"Always hopeful." Love ever grows. Therefore, in love we can possess hope. Love works miracles. Through folk who love, the new order is ever being created. Love is ever new. It is always fired with hope. Progress toward the order of beauty is due alone to love.

Love breathes in God. Love exhales the old, and inhales the new strength from God.

"Always patient." Love is patience sprung from deep roots. Love always endures. It is love that upholds the world.

Assembly: Love never disappears. As for prophesying, it will be superseded; as for "tongues," they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child; now that I am a man, I am done with childish ways.

Leader: At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood. Thus "faith and hope and love last on, these three," but the greatest of all is love.

Assembly: Ah, how true! Love is the greatest thing in the universe. Love moves the cosmos. It warms the world to action. It is hotter than the sun's heat of hundreds of thousands of degrees. Love is the white-hot flame that blazes up from the heart of all.

—From *Love the Law of Life* by Toyohiko Kagawa. Copyright by The John C. Winston Company. Used by permission.

PRAYER HYMN: "More love to thee, O Christ"

June 18

THEME: *Jane Addams*

HYMNS: "Where Cross the Crowded Ways of Life"
"O Master, Let Me Walk with Thee"
"O Brother Man, Fold to Thy Heart"

SCRIPTURE: Matthew 25:31-41

SKETCH OF JANE ADDAMS' LIFE AND WORK:

Jane Addams is one of the saintly characters of history. She belongs to the sisterhood of Catherine of Diena, Joan of Arc, Florence Nightingale, Edith Cavell—who have made the supreme sacrifice of self that others might profit by that sacrifice. John Burns called Jane Addams "the only saint that America has produced."

A mere catalogue of the activities, social, political, educational, economic, religious, humanitarian, carried on at Hull House would prove helpful in itself. Yet it would still leave unmentioned the thousand acts of mercy, the innumerable deeds of kindness and personal helpfulness which have made Jane Addams so beloved. Some warm, sixth sense of humanity—the spirit of youth, the impulse of happiness, the recreational instinct, the will to produce equalization of human joys and opportunities—saved Hull House from being a mere social center. Here always are found in rich abundance the familiar features of settlement life: feeding the hungry, ministering to the sick, giving comfort to the aged, activities for improvement of laws regulating labor and living conditions. Inspiring all these conventional activities was a rare consciousness of the people's need for happiness. A genius for creating, amid the squalor of poverty and the ever-present menaces of a great city, an independent social life for the people of the neighborhood. Through bringing to bear the results of cultivation and training upon the life of Halsted Street and the submerged laboring classes of Chicago and providing channels through which the aspirations, faith, and moral forces of the individual might flow, Jane Addams made Hull House approximate closely, as Sir Walter Besant once said, to his ideal of the "Palace of Delight."

In a moment of illumination, facing the sentence of death, Edith Cavell uttered the immortal words: "Patriotism is not enough." In a moment of illumination, facing the immitigable terrors of life, Jane Addams said to herself: "Sympathy is not enough." To wipe away the tears of things, to irradiate squalor with beauty, to lift up the fallen and oppressed, there was but one answer: "to give herself."

—From *Contemporary Immortals* by Archibald Henderson. Published by D. Appleton-Century Co. Used by permission.

POEM: "Awareness"

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in light.
Please, keep me eager just to do my share.
God—let me be aware.

—MIRIAM TEICHNER, from *Quotable Poems*, Vol. 1. Used by permission of the publisher, Willett, Clark and Co.

June 24

Additional material to be used for the last Sunday of this month.

ADDITIONAL SCRIPTURE FOR THE MONTH: Luke 18:18-22; 4:16-22a; Mark 6:7-9; Matthew 10:34-39; 16:24-28.

ADDITIONAL SELECTIONS: Quotations from Grenfell's *What Christ Means to Me*

A truth that the years have confirmed is that real religion involves real courage. We had not dreamed of taking Christ in earnest. A religious "sissy" was anathema to me. It was the antithesis of my idea of the Christ. On the contrary, a quotation from that paragon of fearlessness, Paul, was a constant help to me for the need of power beyond my own, to win out was always before me. II Timothy 1:12.

Christ means to me the best kind of a Friend, as well as Leader who is giving me in this world the proverbial hundred fold as good times as I could enjoy in any other way. Christ's religion to me is primarily for this world, and the New Jerusalem is to come down from Heaven onto this earth or we are to save that city and have all the fun of really creating it. . . . If Christ is right and life is a field of honour and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red-blooded man life becomes heaven in proportion as he seizes its opportunities for service.

In 1891 a friend suggested my visiting the fisheries on the Newfoundland Banks. I consulted my mother as to what she would do. "I would use daily," she replied, "the words of the 143d Psalm 'Teach me to do the thing that pleaseth Thee!" Could any theology be more profound or any sociology more practical? To do my surgery as Christ would do it; my navigation, my investigations, my study of the new problems which would confront me! I am sure that when Christ made doors and windows in Nazareth they did not jam and misfit. I've spent many dollars on pilgrimages to famous clinics, and on many instruments and new books with the idea that Christ would at least have me a modernist in the practice of surgery.

The faith in Christ on which I have based by life has given me a light on life's meaning which has satisfied my mind, body and soul. The hope that through faith He would reveal a way of life here which justifies it has been more than answered.

In John Oxenham's book, *The Man Who Would Save the World*, David Carruth, overwhelmed by the condition of the world at the close of the war, feels that he is called of God to save it—not through organizations, but through personally carrying a message that has come to him during a year of solitude and prayer. He prepares for his work by providing himself with a distinctive robe, a car in which he can live, as well as travel, and making millions of beautiful tokens. These tokens are to be given to those who will morning and evening repeat with sincerity this prayer:

"Our Father in Heaven,
We pray thee to send into our hearts
And into the hearts of all men everywhere—
The Spirit of our Lord Jesus Christ."

Thus equipped he goes from town to town, meeting small groups, helping people in distress, helping people to solve in the spirit of this prayer, family quarrels and labor difficulties, and finally so permeating the world with this Christ spirit, that near the close of the book, when he gives his life to save a little child, the nations of the world are well on the way to realize world peace.

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A*—*Intelligent Adults
Y*—*Youth (15-20 years)
C*—*Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Big Shakedown, The (Charles Farrell, Bette Davis) (Warner) Another sensational underworld racketeer story, with usual brutal gang methods, intimidation of the innocent, machine-gun killings, etc. Hero even fails at being a worthwhile character, since he is an incredibly weak-minded tool for the gangsters.
For A: Waste of time *For Y:* No *For C:* No

Blood Money (George Bancroft, Frances Dee) (U. A.) Lurid melodrama glorifying riffraff characters—hero, hard-boiled gangster and shyster bail bondsman, his mistress heroically sharing him with many, her brother approving. Frances Dee as underworld-crazy rich girl brazenly hunting thrills from any source.
For A: Trash *For Y:* Pernicious *For C:* No

Cat and the Fiddle, The (R. Navarro, J. McDonald) (MGM) Musical operetta, very lightweight but lively, varied and enjoyable with Kern music. For plot, classical-composer hero and popular-composer heroine separate after colorful liaison in Paris, but back in time for happy moral ending. Unconventional, not offensive.
For A: ***Good of kind*** *For Y:* Mostly good
For C: Little interest

Catherine the Great (Fairbanks Jr., Elizabeth Bergner) (U. A.) Gorgeous British production with dissolute Russian court of 18th Century as luxurious background. Fine narrative sweep and notable acting. But historical characters are utterly distorted and thrilling history of period is reduced merely to sex intrigues.
For A: ***Notable*** *For Y:* Doubtful *For C:* No

Cross-Country Cruise (Lew Ayres, June Knight) (Universal) Inferior sample of present epidemic of "bus" stories about heterogeneous group of cheap people on trans-continental trip. Mediocre story, slow tempo, feebly acted, with low-comedy humor, and melodramatic wife-murder by nasty villain for climax.
For A: Poor *For Y:* Trash *For C:* No

David Harum (Will Rogers, Louise Dresser) (Fox) Splendid screening of Batcheller classic of 1890 rural life. Rogers makes David live—kind, honest, but true to form and his times in horse-trading. Fine, genuine love element. Exquisite outdoor photographic effects. Richly worth Hollywood's "imitating."
For A: ***Excellent*** *For Y:* ***Excellent***
For C: ***Very good***

Dark Hazard (E. G. Robinson, Genevieve Tobin) (First National) Stupid, unwholesome story about a jellyfish hero, maudlin sentimentalist, and helpless gambler. However, heroine marries him(!) and gives him chance to recover. But he keeps falling and ends up back at the track with his original blonde mistress, proving decency worthless.
For A: Trash *For Y:* Trash *For C:* No

Eat 'Em Alive (Produced by Harold Austin) Fine photography of desert-animal life, grewsome life and death struggles of snakes and others. Authentic bits of nature, but often repellent. Accompanying voice soars and rants, fights too prolonged, and faked stalking of baby by rattler is gratuitous horror.
For A: Depends on taste *For Y:* Grewsome
For C: Too strong

Fog (Donald Cook, Mary Brian) (Columbia) Mystery fare involving murder on the high seas, undistinguished as to plot and action—some too-gruesome "shots"—but with suspense somewhat heightened through eerie atmosphere created by dense fog enveloping the liner.
For A: Fair *For Y:* Perhaps *For C:* No

Gambling Lady (Barbara Stanwyck, Joel McCrea) (Warner) Glamorous heroine is famous professional gambler, always winning, though always on the "square." Marries wealthy playboy—follow jealousy, misunderstanding and various complications including murder, infidelity and divorce before final reconciliation.
For A: Depends on taste *For Y:* Unwholesome
For C: No

George White's Scandals (White, Vallee, Durante) (Fox) George proudly publicizes himself in masterpiece of bad taste and stupidity. Lavish as spectacle, cheap in content, descending even to suggestive dancing and risqué songs by baby girls. Mostly crude, vulgar, or inane, and the rest silly. Some garbage comedy.
For A: Trash *For Y:* Trash *For C:* Trash

Good Dame (Fredric March, Sylvia Sidney) (Paramount) Shoddy concoction wasting March in role of illiterate carnival-crook, devoid of all moral sense, easy conqueror of women, suddenly stricken with true love when he meets cheap but honest chorine. Seamy adventures, demoralizing environment, but moral ending.
For A: Mediocre *For Y:* Trash *For C:* No

Jimmy, the Gent (James Cagney, Bette Davis) (Warner) Cagney back in fast, vulgar, wisecracking role. Exploits high-pressure illiteracy, brazen swindling, constant double-crossing of friends and foes, racket against racket to supply heirs for unclaimed millions. Not a respectable or honest person in cast.
For A: Depends on taste *For Y:* Unwholesome
For C: No

Long Lost Father (John Barrymore, Helen Chandler) (RKO) Barrymore is neglectful, egoistic father with shady past who finds again his resentful daughter, now grown up, and manages to prove helpful temporarily. But story is aimless, unconvincing, and wins little sympathy for anyone concerned. Waste of John and Helen.
For A: Mediocre *For Y:* Better not. *For C:* No

Lost Patrol, The (Victor McLaglen, Boris Karloff) (RKO) Powerful picturization of tragic interlude of World War in Mesopotamian desert—grim, realistic, sincere, free from theatrics or artificial thrills. Gripping, convincing picture of human nature and manly conduct in tragic situation. McLaglen's finest role to date.
For A: ***Fine of kind*** *For Y:* ***Very Good***
For C: Too mature

Massacre (Richard Barthelmess, Ann Dvorak) (First National) Educated Indian hero learns of cruelty, violence, and outrageous treatment of his people by reservation officials, turns crusader, and carries fight to Washington. Many strong, thought-provoking moments, but too much sensationalism and exaggeration.
For A: Good of kind *For Y:* Doubtful
For C: No

Meanest Gal in Town, The (Zasu Pitts, El Brendel) (RKO) Rather dull attempt to make either funny or interesting a love affair between Brendel as stupid barber and Zasu as slightly less stupid storekeeper. Even flashy little vamp and some snappy dialog fail to save it from mediocrity.
For A: Feeble *For Y:* Better not
For C: No

No More Women (Edmund Lowe, Victor McLaglen) (Paramount) Inevitable rowdy performance of this "comedy-team" as crude, roughneck, deep-sea divers, rivals for affection of girl-owner of salvage ship. Fast action, occasionally funny, but mostly vulgar comedy. Under-water scenes of doubtful authenticity but interesting.
For A: Mediocre *For Y:* No *For C:* No

Orient Express, The (Heather Angel, Norman Foster) (Fox) Patterned after "Rome Express," film follows destinies of several picturesque characters traveling on a European transcontinental train. Well-acted, some effective photography, tense situations and suspense, but marred by faulty continuity and lack of clarity.
For A: Fair *For Y:* Doubtful *For C:* No

Palooka (Jimmy Durante, Lupe Velez) (U. A.) Crude crook for hero, vulgar adventuress for heroine, and incessant prizefight atmosphere make a thoroughly unintelligent and unappetizing hash of noise, risqué dialog, gutter English, and raucous slapstick. Too much Durante. Fine medium for degrading public taste.
For A: Trash *For Y:* No *For C:* No

Riptide (Norma Shearer, H. Marshall, R. Montgomery) (MGM) Very good sophisticated comedy about a heroine of cheap past who wavers between her excellent English husband and a rich life-of-the-party playboy. Finely set and photographed, notably acted by Marshall and Shearer, but subject matter thoroughly unwholesome.
For A: Very good of kind *For Y:* Unwholesome
For C: No

Search for Beauty (Buster Crabbe, R. Armstrong) (Paramount) Exploits beauty-contest winners, presents notable athletic ballet ensemble, and pretends to slap immorality in general and fake magazines in particular. Otherwise hodgepodge of crude racketeers vs. naive hero and heroine. Badly mixed motives and generously risqué.
For A: Mediocre *For Y:* Unwholesome
For C: No

Shadows of Sing Sing (Mary Brian, Bruce Cabot) (Columbia) Police official's son, in love with sister of rich and powerful gangster, is involved in murder and narrowly escapes conviction through some clever detective work by father. Some points of novelty, but mostly ordinary melodramatic-mystery drama stuff.
For A: Hardly *For Y:* No *For C:* No

Sleepers East (Wynne Gibson, Norman Foster) (Fox) Glamorous story of seamy side of life, with Wynne very appealing as heroine with checkered past. Political success depends on crookery and the hush system. To get quick funds for any cause, go to the roulette wheel. Hero's love for heroine only wholesome note.
For A: Depends on taste *For Y:* Unwholesome
For C: No

Smoky (Smoky, Victor Jory, Irene Bentley) (Fox) Appealing picture of the career of a fine horse from free colthood in the hills to humble harness in old age. On the way, joy with fond master, grief with villain, triumph in rodeo, humiliation in shafts of junkcart till found and saved from pound by master.
For A: ***Good of kind*** *For Y:* ***Good***
For C: Probably good

Song You Gave Me, The (Bebe Daniels) (Columbia) Artificial concoction of rather good music and rather tedious dialog, attempting to re-present "The Song Is Ended." Bebe makes her most of the vivacious, popular Viennese actress, winning her cold, stolid secretary by original methods. Hardly significant.
For A: Hardly *For Y:* Perhaps *For C:* N

Success at Any Price (Doug. Fairbanks Jr.) (RKO) Hard-boiled hero achieves mania for financial power by ruthless and despicable methods. Deserts worthy sweetheart and marries glittering blonde mistress of his employer. When she proves unfaithful, he shoots himself. Beautifully photographed and produced "mess."
For A: Poor *For Y:* Decidedly not *For C:* No

That Man Is Mine (Irene Dunne, Ralph Bellamy) (RKO) Triangle drama, smartly produced, well-acted, but not always convincing. Situation revolves around an incredibly cold-blooded vamp, a stupid, weak husband, and a devoted wife. Characters and action become too farcical in final reels before happy ending.
For A: Good of kind *For Y:* Better not
For C: No

Reprints of This Page

Because of requests from subscribers, the Board of Editors has arranged to have reprints of this page of film estimates made available. Although many churches supply this information to their members by posting this page on a bulletin board, it is not possible for individuals to have it at hand when they are deciding what movies to attend.

It has been possible to make the price low enough to enable church groups to place them in the hands of young people and parents. Prices are as follows:

Single copies	$ .01
50 copies	.35
100 copies	.50
1000 copies	4.00

Order from the International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill.

What's Happening in Religious Education

DR. E. MORRIS FERGUSSON, of Swarthmore, Pennsylvania, died on March 14, of pneumonia. He was sixty-nine years of age and had given forty-two years of his life to active service in the field of Christian education.

In 1892, Dr. Fergusson was elected General Secretary of the New Jersey Sunday School Association and continued in that position for eighteen years. Later he served in the same capacity for both the Maryland and the Massachusetts Associations. He was a Presbyterian minister and for several years he was Educational Superintendent of Sabbath School Missions for the Presbyterian Church, U. S. A.

Dr. Fergusson was made a member of the Committee on Education of the International Sunday School Association in 1904 and continued as a member of that group until the reorganization of the Association, after which he served as Chairman of the Committee on Education of the International Council for two years. He was, for many years, a member of the Uniform Lesson Committee of the International Council and had no small part in the preparation of the graded lessons which were introduced in 1909.

Dr. Fergusson was always interested in the improving of leadership activities in the local church. He wrote many books on this subject and, in 1894, with the help of such workers as Mrs. J. Woodbridge Barnes, Elizabeth Denny Paxton, Josephine L. Baldwin, and Mrs. Samuel Clark, founded the New Jersey School of Methods in Asbury Park, known as "the mother of all summer training schools."

The contribution which this leader has made to the entire field will long be remembered.

MR. VERE ROGERS has recently been made the director of religious education for the state of Missouri for the Disciples of Christ. Mr. Rogers is a graduate of Drake University and has had a successful pastorate for six years at Plattsburg, Missouri. For four years he directed and promoted the Disciples' young people's conference in northern Missouri and during 1932 and 1933 he served as dean of summer conferences for the Disciples Church. Many join in wishing him success in his new field of endeavor.

THE Joint Committee on Parenthood and Family Life, of the International Council of Religious Education, met in New York on April 3 and 4. Special attention was given to materials needed in the field of home religion, and plans were outlined for getting under way provision for meeting these needs. The reports indicate that some excellent new leaflet material in this field will soon be available.

THE fourth annual observance of Men and Missions Sunday will be held this year on November 18. Last year, this special Sunday was observed in 837 cities, a thirty per cent increase over the previous year. Literature containing helpful suggestions and materials may be secured from the Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Illinois.

Spring Conventions

IOWA STATE COUNCIL OF CHRISTIAN EDUCATION
April 25-27 ---------- Ottumwa

KANSAS COUNCIL OF RELIGIOUS EDUCATION
April 23-25 ---------- Ottawa
April 26-28 ---------- Manhattan
April 30-May 2 ---------- Stockton
May 3-5 ---------- Hutchinson

WEST VIRGINIA COUNCIL OF RELIGIOUS EDUCATION
May 1-3 ---------- Clarksburg

OHIO COUNCIL OF RELIGIOUS EDUCATION
June 3-4 ---------- Wauseon
June 5-6 ---------- Wooster
June 7-8 ---------- New Concord
June 9-10 ---------- Dayton

SOUTH DAKOTA COUNCIL OF RELIGIOUS EDUCATION
June 12-14 ---------- Chamberlain

INDIANA COUNCIL OF RELIGIOUS EDUCATION
June 13-15 ---------- South Bend

VIRGINIA COUNCIL OF RELIGIOUS EDUCATION
June 13-15 ---------- Winchester

THE death of Dr. Gilbert Glass, Editor-in-Chief for the Presbyterian Church, U. S., came as a distinct shock to his many friends. For twenty-nine years Dr. Glass served on the staff of the national board of his denomination. From 1915 to 1924 he was the Director of Religious Education and from 1924 until his death on March 19, he served as Editor-in-Chief of the twenty-eight periodicals of the Southern Presbyterian Church. He was also active in interdenominational enterprises. He was, for many years, a member of the Committee on Improved Uniform Lessons of the International Council. His service and leadership in the field of Christian education will be greatly missed.

DR. JAMES H. FRANKLIN, Foreign Secretary of the American Baptist Foreign Missionary Society since 1912, has been elected President of Crozer Theological Seminary, Chester, Pennsylvania. He is to succeed Dr. Milton G. Evans who will retire in June after having given twenty-five years of service as President of the Seminary.

IN REPLY to the urgent demands of churches and church schools for professional and Christian organization and administration of choirs, worship, and congregational song, Boston University announces the inauguration of a new department of sacred music. This will be a unit in the curriculum of the University college of music with initial instruction to begin next September. The head of the new department will be Professor H. Augustine Smith. Besides courses in sacred music, the study program will include a group of college of music courses in choir training and administration of church music.

Names of Ten-Year Subscribers Wanted

IN connection with plans for the celebration of the tenth anniversary of the *International Journal*, the Board of Editors would like to have the names of all those who have been subscribers since the first issue of the magazine, October, 1924. Just send a postal card with your name and address to the *Journal* office, and indicate on it that you have been a subscriber for ten years.

MR. CARLTON M. SHERWOOD resigned recently as general secretary of the International Society of Christian Endeavor and of the World's Christian Endeavor Union, to take effect March 31. The resignation was accepted with deep regret by the Executive Committee of the Board of Trustees. A resolution adopted by the committee refers to Mr. Sherwood's service as a member and volunteer officer in Christian Endeavor, as general secretary for New York state for eight years, as a member of the staff of the International Society since 1927, and as general secretary since 1931. In the latter capacity he served also as editor of the *Christian Endeavor World*, piloting it from a weekly to a monthly. He was secretary of the World's Christian Endeavor Union, and he has also given volunteer and part-time service as secretary of the National Citizens' Committee of One Thousand. He was a member of the Young People's Work Professional Advisory Section and of the Committee on Religious Education of Youth of the International Council, as well as of a small joint committee of reference for considering problems of mutual concern to the International Society of Christian Endeavor and the International Council of Religious Education. He will be greatly missed from the joint conferences in which all Christian leaders of youth have engaged.

MISS MARY ALICE JONES, Director of Children's Work for the International Council, was in Duke University, Durham, North Carolina, on April 10 and 11 where she spoke to the students in the School of Religion and to the assembly of the Women's College.

THE union of the Evangelical Synod of North America and the Reformed Church in the United States has been approved by both bodies. Plans are now being made for merging the work of the various boards. On April 3 a conference of representatives of the work of religious education was held in Cincinnati. At that meeting plans were developed for bringing together the Sunday school work, young people's societies, and editorial and publishing interests of the two bodies. A representative gathering in June will hear and pass upon reports from these groups. Plans are already quite well advanced for uniting the theological seminaries of the two communions.

THE following are the names of those who joined A Fellowship of Christian Workers between February 16 and March 20, 1934. Information concerning the Fellowship and an application blank may be secured from your state council, your denominational board, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Stella K. Harrison, Vallejo, Calif.
Ellen Rhoda, Oakland, Calif.

W. Paul Tate, Boise, Idaho.

Elizabeth McGuffie, Evanston, Ill.
Lucile Schneider, Wheeling, Ill.

Walter S. Haldeman, Anderson, Ind.
Rhoda Lundsten, Hammond, Ind.

S. G. Platt, Oelwein, Iowa.
H. H. Reitz, Waterloo, Iowa.

John William Myers, Louisville, Ky.

Esther J. Smith, Baton Rouge, La.

Theodore M. Bartholomee, Baltimore, Md.

Rollin Goodfellow, Britton, Mich.
Adam J. Westmaas, Spring Lake, Mich.

Minnie P. Anderson, St. Paul, Minn.

W. Herbert Grant, Columbia, Mo.
Sallie J. Taylor, Kansas City, Mo.

Nellie Castleman, Malta, Mont.

Evelyn Franke, Cedar Creek, Neb.

Jeannette Brinckerhoff, Sea Girt, N. J.
Edith Schroll, West Orange, N. J.
Francis C. Stifler, East Orange, N. J.

Sherman Anderson, Dexter, N. Y.
Charlotte F. Benckmann, Binghamton, N. Y.
Mrs. Howard Braucher, Massapequa, N. Y.
Weldon F. Crossland, Rochester, N. Y.
Samuel L. Hamilton, New York, N. Y.
Robert M. Hopkins, New York, N. Y.
Ruth Sandford, Dansville, N. Y.
William Thomas, Jr., Elmhurst, Long Island, N. Y.
Fred L. Van Deusen, Kingston, N. Y.
Grace Waland, New York, N. Y.
Archie R. Webb, South Westerlo, N. Y.

G. Hockhalter, Wilton, N. D.
C. F. Plummer, Minnewaukan, N. D.

Donald B. Boggs, Carrollton, Ohio.
Helen J. Chappie, Glen Robbins, Ohio.

Mrs. Charles P. Gotwals, Muskogee, Okla.

Willard F. Rouse, Portland, Ore.

Dena Marie Bredow, Sunbury, Pa.
J. Kirkwood Craig, Pittsburgh, Pa.
Vivienne C. Crosby, Dallas, Pa.
Muriel Cruikshank, Wyoming, Pa.
Mabel P. Ferguson, Wilkinsburg, Pa.
M. Hadwin Fischer, Gettysburg, Pa.
Mrs. Ralph M. Frantz, Trucksville, Pa.
Edith Gott, Johnstown, Pa.
Lucy F. Herr, Philadelphia, Pa.
Allen G. Katen, Philipsburg, Pa.
Amanda R. Kratz, North Wales, Pa.
Elma L. Major, Dallas, Pa.
Mary Marshall, Wilkes Barre, Pa.
Dorothy Morgan, Kingston, Pa.
Walter E. Myers, Philadelphia, Pa.
Harold McA. Robinson, Philadelphia, Pa.
Raymond L. Rohrbach, Topton, Pa.
Mrs. S. C. Schooley, Scranton, Pa.
J. Melvin Smith, Philadelphia, Pa.
Elmira Sodor, Philadelphia, Pa.
Mrs. Elmer Somerville, Rimersburg, Pa.
John R. Steele, Shamokin, Pa.
Cecelia H. Stratton, Philadelphia, Pa.
Mrs. R. Harry Tully, Jr., Pittsburgh, Pa.

Mrs. Les Hunt, Vivian, S. D.

Mary Archibald, Dallas, Tex.
B. F. Patterson, Decatur, Tex.

Homer C. Bryant, Burlington, Vt.
Lawrence Larrowe, Morrisville, Vt.
J. G. Robinson, East Middleburg, Vt.

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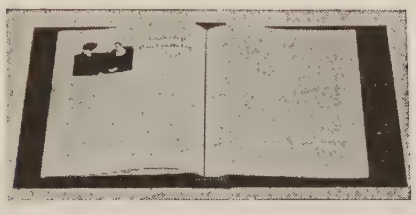

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A Strategic Time

(Continued from page 14)

riences, or we may find among the many excellent books for each age group a single book which develops very well a theme which is valuable for our needs. Whichever we use, we are concerned with transforming lives and making them more Christlike, more God-conscious, and more aware of their responsibility for the welfare of others.

We always plan to make worship and the training for worship very prominent in each department. We want this to be not a perfunctory exercise, but a vital experience of becoming more aware of God, of feeling his presence very near, of learning how we may help in his great work, and receiving strength and courage to do our part. Hymns and songs should be chosen which are within the comprehension and experience of the group, Scripture used which meets the same test and which gives a conception of a God which is like Jesus. There is time for careful study, interpretation, and memorization of many hymns and Bible verses. (We make good use of stereoptican slides in this study.) All these must be given rich content of meaning before memorization is expected and there should be a purpose or plan for their use in worship services and various enterprises. We strive to make prayer a valuable part of the worship experience and a natural thing for the child. Although worship is usually planned, and careful preparation made, there are, of course, many times of spontaneous worship in connection with many other experiences.

Study and discussions, dramatizations, service activities, recreation, hikes, picnics, and parties are all important parts of the vacation school experience, unfolding as we go. Time schedules are very flexible and there is sufficient variety to attract the children to a school even in the summer time.

Publicity concerning the things we may do is carried on for a number of weeks before the opening date by means of attractive announcements in the church school. The variety of the program, its recreational features, the chance of helping to develop the plans, usually are sufficient to enlist the interest of the children. Announcements through the church paper, to parents in various groups, and notices sent to the homes all help to secure public interest.

Our church joins in a Community Vacation School Institute for the training of teachers. In this we discuss programs and objectives and the modern view of religious education. There are also periods on worship, recreation, and creative construction. Training does not cease with this Institute. There are many personal conferences between the director of the school and the staff, where we try to solve problems and discuss interesting experiences. The staff also has a worship or devotional service before the opening of the school each day. To these conferences and devotional periods we owe much of the success of the school.

If we could only make our whole year's program as effective in changing life as is the vacation school program, we would not merit some of the criticisms which are today being directed at religious education.

What Happens at the Movies?

(Continued from page 12)

What About Conduct?

Conduct has many phases and it runs down into many roots. These are too many to consider in the brief space available. One could point out the evident effect of the movies upon crime, and cite the words of boys who got the stimulus, the idea, and the specific skill for commiting crimes from the screen. He could instance the clear testimony of boys and girls as to the way in which love scenes on the screen have led to sex delinquency. He could show how the crude display of luxury and of "easy money" makes young people discontented with their modest homes and the slower financial returns from hard work and economy. But time would fail me to tell of careful testimonies of boys and girls gone wrong, of twisted views of life, of the weird standards of desperadoes applied to ordinary existence. The records are there for those who will read them.[6] And many are reading. These studies have already changed the views of countless persons to the movie problem. They will change them more.

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Preparing for Graduation

(Continued from page 9)

and activities ought itself to be a vital part of our work; and our pupils take real delight in doing just that. We are not so certain that we have always placed the proper emphasis on that which really counts. It is too easy to give recognition for what ought to be outward signs of inner growth, but doesn't always prove to be that: notebooks made, biblical psalms and stories memorized, attendance records, and so on."

Further questioning showed that this director of religious education believed the workers' conferences had a good deal to do with the things we had been discussing. Her leaders had found the conferences in which graduation plans were made and reviewed among the most stimulating and creative of all such gatherings. There was a purposeful evaluation of the part a leader must take in guiding his group in reviewing, judging, and reporting upon class or department enterprises. The alert and teachable guide of such a group well knew that his work too was being tested. Was he placing emphasis on first things first? The workers' conference helped him to study just such problems as that.

I returned from this interview with the conviction that graduation in the church school, and preparations leading up to it, have unusual opportunities for religious growth. For, here I had received direct evidence of how it was being done in one church.

Christian Youth Building a New World

(Continued from page 15)

who would bring this strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve all mankind, where cooperation replaces competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all.

We recognize something of the magnitude of the enterprise. It demands a new individual and a new society. It calls upon individuals to abandon petty and selfish aims and to lose themselves in the glorious adventure. But we have faith in youth, and in their leaders, that they will respond to that call. We are not alone—Divine resources flow through us and human fellowship sustains us as we give ourselves to that task. He that loses his life shall find it.

For us there is no alternative. To this cause we give ourselves, and call upon all those of like purpose to share with us.

A *second* aspect of the conference had to do with a consideration of such significant issues as war, the economic situation, and the positions these leaders would take on these issues. A list of twenty-four issues with statements of position was carefully considered. These cannot be reported until further work has been done on them.

A *third* aspect of the meeting was related to ways and means of carrying out this program. A committee worked on the problem throughout the conference. Materials to be prepared; cooperation in the field; getting the judgment of youth in the Christian Youth Council and in camps and conferences this summer—these, and similar phases of the program, were carefully considered. Plans were made for the cooperative preparation of a variety of materials which may be used by all the agencies. It was agreed also that a series of conferences for adult and youth leaders of young people should be held this fall and winter.

The Christian Youth Council of North America, meeting at Conference Point Camp, Williams Bay, Wisconsin, June 26-July 1, will give the major portion of its time to a consideration of this new program and the part which young people can have in it. Each participating agency has the privilege of sending four young people and one adult leader to the Christian Youth Council.

Following the summer, a small committee, including adults and young people, will meet in Pittsburgh again to gather together the findings of various groups and to make further plans for the year.

Only those who went through this Pittsburgh meeting can fully appreciate the fellowship of sharing in this enterprise. The Tuesday evening worship, led by Mr. Frank Getty, and the closing moments of dedication, led by Dr. P. R. Hayward, will live long in the memories and lives of those who were there.

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NEW BOOKS

This month the Board of Editors is calling particular attention to the book by Dr. Fleming on "Children and Puritanism." A major reason for this, aside from the merits of the book itself, is the importance of having the historical perspective. We can determine the trends of the present more effectively if we know what has preceded the present.

Children and Puritanism. By Sandford Fleming. New Haven, Yale University Press, 1933. 236 p. Price $2.50.

In these days we are in danger of forgetting history, and yet the person who can best interpret and guide the present is he who knows most about the past. Here is a book which will help us in knowing the past in religious education.

This is a report of a study of "The place of children in the life and thought of the New England churches, 1620-1847." The study is particularly significant to us because of the influence which the early New England practice has upon our customs in our churches today.

The study is reported in four parts. In the first part, Dr. Fleming discusses the history and characteristics of the New England churches. He points out that Sabbath observance was at the center of New England religion. An extreme illustration which he gives is that of a man who was punished because he could not attend services on a certain Sunday, the reason being that he had fallen in the water late on Saturday and could not light a fire on Sunday to dry his clothes. Public worship occupied a large portion of time on the Sabbath, and in this worship the sermon was the chief feature. Uniting with the church required a public confession, and in some cases this had to be in the form of a speech to the congregation, reporting one's sins and one's experience of conversion. Excessive emotionalism accompanied the religious practice of the New England churches during much of the period covered by this book. This reached its height during the Great Awakening which began in the early part of the eighteenth century. New England theology was based distinctly upon Calvinism. The churches emphasized the total depravity of human nature, the inability of a person, of his own will, to achieve salvation, and the arbitrary choice by God of those who would be saved and those who would be condemned to eternal punishment. Hell was very real in those days.

In Part Two, the author of the book reports what he found regarding the place of children in the New England churches. It is clear that the atmosphere created by the theology of the adults would definitely influence the attitude toward children. Whitefield is reported as having likened children to rattlesnakes and alligators, which, he says, "are likewise beautiful when small." Children were born into depravity, and would be relieved of the danger of punishment only at the will of God. Children must have a definite experience of conversion as a basis for church membership. The children's books of that day adopted the theological point of view that was current, and undertook to impress children with the total sinfulness of their natures. The religious nurture of the children partook primarily of catechism and exhortation. The child was not appreciated as such, but was thought of as merely a small adult. Religious education was directed toward securing a cateclysmic upheaval in the lives of the children.

In Part Three of the book, Dr. Fleming reports the response of the children to the instruction which they underwent. The fact is that the children did respond, and did have very emotional experiences. It is reported in one case that a group of children sought out the minister to get him to preach some sermons to them on one of their holidays from school. Some of the children suffered for several years because they had developed a consciousness of being the greatest of all sinners, and yet they could not find relief because they did not feel that God had yet chosen them for salvation. Probably there were many children who did not respond as their elders wished them to. In fact, some of the elders indicated great concern because of the failures of the younger generation. At the same time, the religious philosophy of the day had a pronounced influence.

In the fourth part of the book, there is reported the development of the doctrine of Christian nurture. Gradually some of the leading thinkers began to see that children were not just small adults. In the first part of the nineteenth century Horace Bushnell made an epoch-making contribution to religious education by contending that children could grow up as Christians and never know themselves to have been otherwise. Bushnell emphasized especially that God deals with men by families, and gave great weight to the influence of parents upon their children in bringing the children to be fully Christian.

This book is interestingly written, and contains many quotations which are both surprising and enlightening. After reading it one would do well to try to project himself to a day one hundred years hence, and look back upon the present to see what changes he then would realize ought to have been made in the religious education of our day.

—F. L. K.

The Social Implications of the Oxford Movement. By William George Peck. New York, Charles Scribner's Sons, 1933. 346 p. Price $2.50.

This book deals with the Oxford movement initiated a century or so ago, and not with the newer Oxford Group movement (Buchmanism) of today, as this reviewer too hastily guessed from glancing at the title only.

That earlier movement has been supposed by many to have had no social message. This writer shows that there are, as his title says, social implications in the movement. The great Tractarians laid down principles which have prevented their followers from ignoring the social issue. The present and future leaders of this movement must take a large place in shaping present policy in education, economics, and in other ways.

—P. R. H.

The Puppy Book. By Wendy Dodd. Boston, Lothrop, Lee & Shepard Co., 1933. 66 p. Price $1.00.

A fascinating book for children (and grown-ups) who love dogs, containing drawings from life and poems supposed to express the thoughts of the family pet.

The Christian Message for the World Today. A Joint Statement of the World-Wide Mission of the Christian Church. New York, Round Table Press, Inc., 1934. 203 p. Price $1.50.

Books of composite authority quite often, like Stephen Leacock's business man, "rush off madly in all directions." This one does not. It has emerged from a "group" containing E. Stanley Jones, Kenneth Scott Latourette, John A. Mackay, Francis J. McConnell, Basil Mathews, Francis P. Miller, William Paton, Henry P. Van Dusen, Luther Allan Weigle, and A. L. Warnshuis, as chairman. The book deals with those basic matters upon which these men are at one. The statement of their agreements in the foreword is a message in itself.

The book has two parts. The first, "The World Today," deals with our modern mood, communism, nationalism, and the economic crisis. The second, "The Christian Message," presents the gospel and today, other religions, our world program, and the purpose and motive of missions. The book gives an informing survey of the fields it covers.

—P. R. H.

I Follow the Road. By Anne Byrd Payson. New York, The Abingdon Press, 1933. 210 p. Price $1.00.

This is a most interesting book. It is, in a very real sense, a spiritual autobiography of a woman searching for reality in her relationship with God. Dr. E. Stanley Jones' book, *The Christ of the Indian Road*, provided the impetus for her quest. Dr. Jones has written a very intimate introduction to the book.

There is an artistic touch and a freshness of word choice which makes the book pleasurable reading. But the value of the book lies deeper. The reader is certain from the very start that the writer has had a genuine experience with God and that she is in every respect a witness of the reality of the way of Jesus. The prologue and the first three chapters are the heart of the book. They are worth the price several times over. When the writer begins to discuss technics in Christian living, she does not speak with quite so much effectiveness. The entire book is, however, stimulating.

—R. A. B.

The Religious and Educational Philosophy of the Young Women's Christian Association. By Grace H. Wilson. New York, Bureau of Publications, Teachers College, 1933. 156 p. Price $2.00.

This is a thorough and competent study of the development of the underlying philosophy of the Y. W. C. A. "movement." Its original emphasis upon personal religion with its emphasis upon individual morality and salvation; its development during the period when all religious movements were under the influence of "the social gospel"; its more recent emphasis upon educational principles and method—these are handled on the basis of original sources and in a readable fashion.

—P. R. H.

O'er Land and Sea With the Apostle Paul. By A. A. Acton. New York, Fleming H. Revell Company, 1933. 222 p. Price $1.75.

The story of the life and background of the Apostle Paul, related in a popular manner, thus giving a clear idea of the life of the great apostle.

Schedules of Analysis for a Local Church Youth Organization. Philadelphia, American Baptist Publication Society.

These forms have been prepared to help leaders of young people's work in a local church study their own program, strengthen its weak points, and build a program on the discussed needs of the group. The schedules of analysis do the first. Five forms are available, as follows: Form A—Study, Discussion, or Worship Meetings; Form B—Summary of results from Form A; Form C—Organizational Set-up; D—Organizational Functioning (in other words, how the "set-up" works); E—Meeting Arrangements. Price of these: single copies, 5 cents; Form A, 2 cents each in lots of five or more; Forms B, C, D, E, 3 cents each in lots of five or more.

The "Interest Finder" is a way of finding how much *interest in* and *knowledge of* the young people have regarding sixty-eight topics frequently taken up in such groups. Price: 5 cents each; in lots of twenty-five or more, 2 cents each.

These would prove helpful and stimulating to all leaders of youth.

—P. R. H.

"What Lack I Yet?" Program Materials on the Christian's Use of Money. Philadelphia, Board of Christian Education of the Presbyterian Church in the U. S. A., 1933. Price: complete program, 30 cents.

A series of four programs on stewardship for use in adult organizations. A very attractive worship program in a four-page folder is provided for each session. There are suggestions for presentation of the topic, discussion questions, selected quotations, and suggested source materials. The point of view is deeply spiritual and non-legalistic. Needed guidance and inspiration are provided for the Christian who is perplexed or disturbed about our current economic chaos and revolution. Those who are complacent will be made aware of some of the unescapable issues of present-day living. Two effective dramatic sketches are provided, "What Lack I Yet?" and "Great Possessions." These materials, which are available under imprints of several denominational boards, would provide a unit of great significance for any adult group which desires seriously to face the issues involved in the Christian's use of money.

—H. C. M.

Adventures in Church Worship. By Maurice Clarke. Milwaukee, Morehouse Publishing Co., 1933. Price: teacher's book, $1.00; pupils book, cloth, $.70, paper, $.50.

These texts were prepared as guides for Course J-2 in the Christian Nurture Series. Although the course is built around the Episcopalian church year and forms of worship, it has valuable suggestions for other groups studying worship.

Educational Yearbook of the International Institute of Teachers College, Columbia University, 1932. Edited by I. L. Kandel. Bureau of Publications, Teachers College, Columbia University, 1933, 497 p.

This is a survey of the relation of the State to religious education in a number of countries, and deals in the main with these problems: "Who shall have control of the education of the child—the parents or the State? What is the right of minorities or of other well-defined groups to self-expression through the education of their children, whether in religion or in other matters of vital significance to them? Does the State enjoy the sovereign right to determine the education of the rising generation in the light of its own purpose?"

The book contains a general statement on the situation in the United States by F. Ernest Johnson, a statement from the Roman Catholic point of view by George Johnson, and a statement on behalf of the Jews by David de Sola Pool.

The Religious Faith of Great Men. By Archer Wallace. New York, Round Table Press, 1934. 217 p. Price $2.00.

Mr. Wallace, author of so many books for boys on the lives of great men, has turned to a new field this time. Here he surveys the lives of many such great men and analyzes their religious faith. The persons studied are grouped into adventurers, artists, authors, merchants, musicians, philosophers, poets, scientists, soldiers, and statesmen. The material is composed largely of well-chosen quotations from the men themselves or their biographers. A stimulating book for young people and adults.

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Light From Darkness. By Takeo Iwahashi. Published for the Book Committee of the Religious Society of Friends by the John C. Winston Company, Philadelphia, 1933. 103 p. Price $1.00.

Takeo Iwahashi is frequently compared with America's Helen Keller, and the president of Kwansei Gakuin University, Kobe, Japan, says of him: "As a teacher and writer on English literature, philosophy and apologetics, and also as a Christian lecturer, Professor Iwahashi has already won nation-wide attention. He is one of the most highly appreciated preachers to students today because of his ripe scholarship and his rare understanding of the student mind." When asked what it was that led him to be a Christian, the author replied, "My darkness gave me light." This book is the account of how that came about. It has an introduction and foreword by Toyohiko Kagawa and Rufus Jones.

Vital Control. By Lynn Harold Hough. New York, The Abingdon Press, 1934. 260 p. Price $2.00.

A Christian criticism of life and letters, describing and analyzing various types of humanism. Great problems are seen in the light of the central streams of human history and literature.

The Storyland Tree. By Maud Lindsay. Boston, Lothrop, Lee & Shepard Co., 1933. 158 p. Price $1.50.

A group of attractive stories of everyday, with a few fanciful tales included, for children of younger primary age.

Hand Book on the Use of Crafts. By Ruth Perkins. New York, The Womans Press, 72 p. Price 75 cents.

Many readers in religious education are turning to the arts and crafts as a means of helping people to create inner resources for the extra leisure being thrust into their hands. They need help, insight, skills, records of what others do, inspiration for the initial steps on a new road. Miss Perkins has given much thought and practical labor in this field. She gathers up the results in this small but valuable book. It deals with: Crafts in Any Community; The Workshop; General Philosophy; Leadership; Programs and Program Resources; Judging Craft Programs. —P. R. H.

A Book of Americans. By Rosemary and Stephen Vincent Benet. New York, Farrar & Rinehart, Inc., 1933. 115 p. Price $2.00.

Humorous verse about great figures in American history. The illustrations by Charles Child, which are profuse, are also delightfully grotesque. This would be a rich supplement to the history text in the grade school. —H. C. M.

Snap-Shots From the Gospels. By John R. Gunn. New York, Fleming H. Revell Company, 1933. 171 p. Price $1.50.

Brief expositions of one hundred passages in the four Gospels which might be used either for devotional meditation or as suggestions for talks and addresses.

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(Continued from page 24)

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A Program of Advance

(Continued from page 8)

UNIFICATION OF LEADERSHIP FORCES OF PROTESTANTISM

A program of advance will contemplate the unification of leadership resources of all kinds—denominational, interdenominational, city, state, and national. These resources will need to be mobilized and organized in the effort to provide better programs and more expert supervision. These newer schools represent unusual opportunity for experimentation. They are not characterized by the traditions and limitations of Sunday church schools. They are still in the making. They are not fully regimented as yet. Those responsible for developing new curricula, new programs, and supervisory processes can find in these schools fertile fields for study and laboratory work.

Such supervision is being projected for an experiment in Ohio where state denominational supervisors and Ohio Council leaders, together with representatives of the weekday schools of the state, would plan a state-wide supervisory program under the general leadership of the International Council of Religious Education. This promises to be a significant administrative and supervisory program for weekday schools.

The cooperation of editorial boards of several denominations in producing a common body of vacation school curricula into which have gone their combined resources and best leadership is another case at point. Through such efforts at unification and cooperation of leaders and resources lies the path of advance for the future of religious education in general as well as of the weekday and vacation schools in particular.

The Child and His Bible

(Continued from page 11)

enjoy, selections to think about, a list of stories Jesus told. So at home the child with his very own Bible finds interesting and helpful things in it. Because it contains some things he understands and enjoys he is led to explore for himself and make new findings. He is glad to have a Bible among his other books, and to feel it is a book friend.

Many boys and girls do creative writing, some of which is never shown to adults. The beauty of the Psalms or reading of the experiences of the Psalmist when he looked at the heavens may lead a boy or girl to express his deeper thoughts or his feeling of praise and gladness. He may make his own Bible book just as he does his poetry book, placing in it selections which he likes most.

In the writer's study, there hangs on the wall a large, old, steel engraving. It pictures a low-rafted room in a quaint, old English home. There the family, from grandmother to the small boy with his dog, are gathered about the table, for the parson of the kirk has called. The huge iron clasped Bible has been taken from the shelf that he may read to all. Since the times thus pictured, much has been learned about the writing of the Bible which has aided in interpretations, some attitudes toward it have changed, but the place and the values of it have been deepened. One of the major objectives of Christian education is to guide children in the assimilation of the Bible and other great religious literature as effective guidance for living.

This leads the leaders and parents of children to raise some very important questions: Are we leading the child to enjoy his Bible; to read it with a purpose? Are we leading him to gain help and strength from it? Are we so aiding him that the Bible will help him grow in his knowledge, love, and experience of God and in his spiritual living? Our task is to help him have a fine appreciation of it, a knowledge about it, skill in using it, and a deep desire to seek to enjoy and to find.

New Vacation Church School Texts

(Continued from page 23)

ferent forms of art, and at the desire to share these discoveries and enter upon new ones with his or her group. The purpose of the unit is not to develop an ability to analyze the forms of art, but an appreciation of truth and beauty as a revelation of God.

The five divisions of the book prove to be an introduction to five worlds in which many discoveries may be made. Interest in nature is stimulated by an excursion to the fields or woods where the group collects wild flowers to press for a scrapbook, or to plant in a "window jungle" made by the boys. Glimpses into the world of fine arts come through stories of the lives of artists, the mounting of prints of famous paintings, sculpture, and architecture, finding hymns by great musicians, and other experiences. In the last unit, a study of the teachings and life of Christ includes a suggested service of dedication when those in the group may pledge their cooperation with God in making the world a happier and more beautiful place in which to live.

The Introduction suggests that some groups may desire to make these studies in a different order, and others may spend the entire period in an exploration of one or two fields. However, definite procedures for a period of five weeks are given and even leaders and groups with limited resources will find in this book a wealth of material to make possible rewarding experiences.

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